

BY THE SAME AUTHOR :

FASTING COMMUNION

HISTORICALLY INVESTIGATED FROM THE CAN-
ONS AND FATHERS, AND SHOWN TO BE
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THE BISHOP PADDOCK LECTURES, 1890.

GOD INCARNATE.

BY THE
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THE BISHOP PADDOCK LECTURES.

IN the summer of the year 1880, GEORGE A. JARVIS, of Brooklyn, N. Y., moved by his sense of the great good which might thereby accrue to the cause of CHRIST, and to the Church of which he was an ever-grateful member, gave to the General Theological Seminary of the Protestant Episcopal Church certain securities, exceeding in value eleven thousand dollars, for the foundation and maintenance of a Lectureship in said seminary.

Out of love for a former pastor and enduring friend, the Right Rev. Benjamin Henry Paddock, D.D., Bishop of Massachusetts, he named the foundation "THE BISHOP PADDOCK LECTURESHIP."

The deed of trust declares that,—

" *The subjects of the lectures shall be such as appertain to the defence of the religion of JESUS CHRIST, as revealed in the Holy Bible, and illustrated in the Book of Common Prayer, against the varying errors of the day, whether materialistic, rationalistic, or professedly religious, and also to its defence and confirmation in respect of such central truths as the Trinity, the Atonement, Justification, and the Inspiration of the Word of God; and of such central facts as the Church's Divine Order and Sacraments, her historical Reformation, and her rights and*

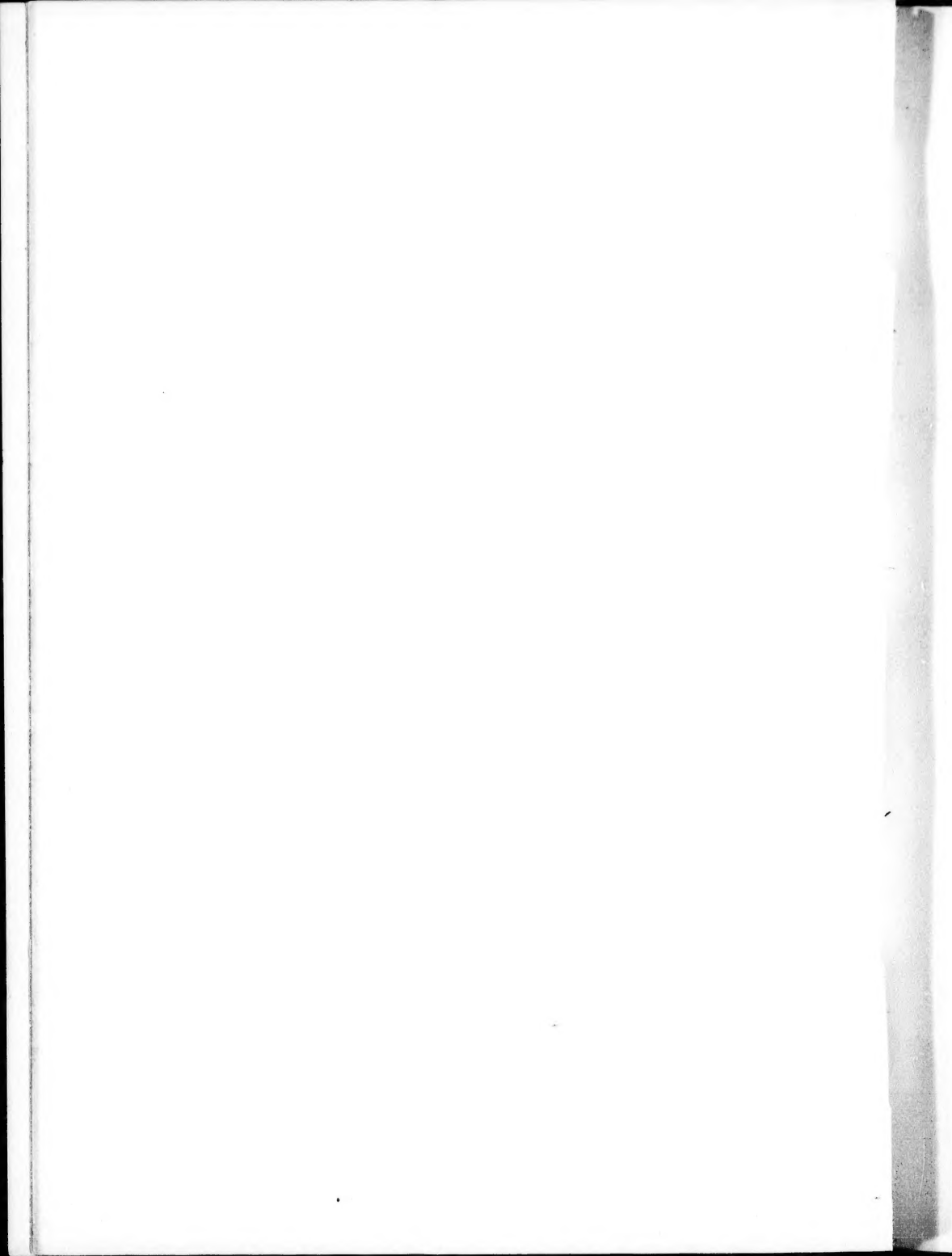
powers as a pure and national Church. *And* other subjects may be chosen if unanimously approved by the Board of Appointment as being both timely and also within the true intent of this Lectureship."

Under the appointment of the board created by the Trust, the Right Rev. Hollingworth Tully Kingdon, D.D., Bishop Coadjutor of Fredericton, New Brunswick, delivered the Lectures for the year 1890, which are contained in this volume.

PREFACE.

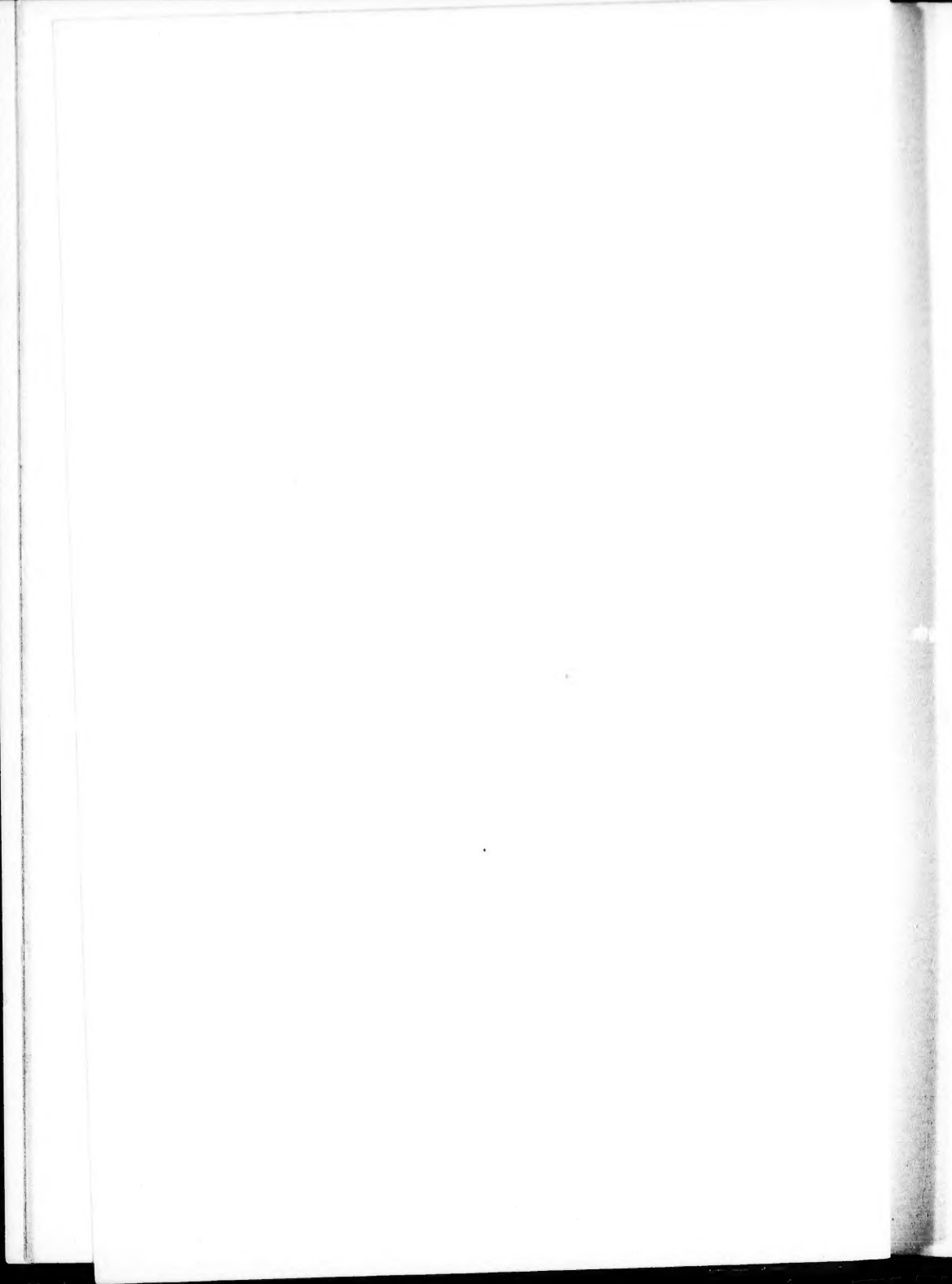
THE conditions of the Trust under which the following Lectures were delivered, require that they should be printed. In no way is there any claim of originality for them. Indeed, the only merit they may have is that they endeavor to express old truths sometimes in modern words, rarely in new language.

It will be objected that the subject is too vast for treatment in so small a space. But the object has been to stimulate inquiry within the limits prescribed by the Trust. It is of the utmost importance that the attention of candidates for Holy Orders should be concentrated upon the fundamental doctrine of the Incarnation. At no time has this been of greater importance than at the present moment.



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GOD INCARNATE.

LECTURE I.

THE CREATOR.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."—ST. JOHN I: 1-5.

WE read that Simplicianus, Bishop of Milan, told St. Augustine the saying of a heathen philosopher, that the exordium of St. John's Gospel ought to be written up in letters of gold in the most conspicuous place of Christian churches. It would be well if we would even now follow out the suggestion of the Platonist philosopher. Still better would it be if each Christian would bear the words written on his heart and mind; not only to be retained in the memory, but pondered over and devoutly meditated upon. Without doubt the words have been found very dear to many. Of old many had them engrossed and illuminated as beautifully as possible upon parchment, and then wore them, as the Jews

of old wore the words of Deuteronomy in their phylacteries. But as true and real devotion waned, this habit degenerated into a superstition, so that we read it was condemned more than once.

Still, the inimitable grandeur of the words compelled attention, and in one way or another special reverence was paid to them. In some churches the passage was said at the end of the Service for the Baptism of Infants, and again after Communicating the dying, and after Extreme Unction. We are told that in the comparative scarcity of manuscripts, and it may be in the equal scarcity of power to read them, the laity would sometimes stop the priest in his passage to the vestry, after the celebration of the Holy Communion, and ask him to recite to them this Gospel. This, it is said, led to the custom of reciting it after the service, whether it were specially asked for or not. Then, as the piety which had demanded the recitation declined, it was said by the priest for himself; voluntarily at first, and then in some parts by special direction of ordinary authority. It is therefore often found in manuscripts, written at the end of the service.*

It would be well if we could habituate ourselves to repeat the words continually and meditate upon them. For they are as much needed now as in St. John's days. The errors that he combated are continually reappearing. Well-meaning persons, from a mistaken sentimental piety, in popular story books, present an erroneous view of our blessed Lord's life and character, which is as much to be guarded

* See Appendix A.

against as open heresy. Indeed, more so, for it is more insidious, and therefore more dangerous. More and more the responsibility is thrown upon parents to guard their children from error. More and more, therefore, should they preoccupy their minds with the truth about our Lord; and perhaps no more certain method could be adopted than to build up the child's mind on a firm hold of the truth as presented in St. John's writings. Of these it has been said, with truth, that therein "agnus ambulat, elephas natat." The simple child can walk at large, the man of ponderous learning is soon out of his depth.

It is, no doubt, one of the reasons that so many attacks have been concentrated on St. John's Gospel, that it contains the antidote to most modern errors. Indeed, we might almost say that all error in the Christian religion might be corrected from his writings. For no writings so forcibly and so plainly insist upon the truth of the Incarnation; and almost all, if, indeed, not all, error in Christian doctrine is nearly connected with erroneous or faulty views of the fundamental doctrine of the Incarnation. Hence, if such views are to thrive, men must first of all get rid of St. John's writings as being the great prophylactic against error. But this is no easy task, and the attacks have but revealed the strength of the position assailed.

We begin, then, as St. John did, from God Himself. This was ever the plan of the English Church. When her Canons were codified commencement was made from the doctrine about God.* When, in the

* *E.g.*, Lyndewode's "Provinciale."

sixteenth century, she put out articles about matters of controversy at the time, she took care to place in the very forefront the Articles of the Catholic Faith.* Herein at once is seen her difference from other reforming bodies, Scotch or Continental ; for all these, with scarce an exception, begin their " Confessions of faith" with some articles of controversial matter.†

The English folk, too, were in the habit of commencing their letters with the sacred name ; as we read in Shakespeare, " Emmanuel is what they write at the top of letters ;" ‡ and in the pious letters between Dr. Basire and his wife, some eighty years later, each begins with the sacred monogram or name.

We begin, then, as St. John began, with a declaration of the Eternal Deity of Him Who in time became Incarnate and was made man.

Our blessed Lord set forth, in His great High-Priestly prayer at the mysterious Last Supper, the two fundamental doctrines of our Faith : " This is life eternal, to know Thee the only true God, and Jesus Christ, Whom Thou hast sent." § Here are the two great cardinal doctrines of Christianity, which are recapitulated in the quaint language of our poet-theologian George Herbert :

" Thou hast but two rare cabinets full of treasure,
The Trinity and Incarnation ;
Thou hast unlocked them both,
And made them jewels to betroth
The work of Thy Creation
Unto Thyself in everlasting pleasure.

* The XXXIX Articles of 1562.

† Second Part of Henry VI., act. iv. sc. 2.

‡ See Appendix B.

§ St. John 17 : 3.

" The statelier cabinet is the Trinity,
 Whose sparkling light access denies ;
 Therefore Thou dost not show
 This fully to us, till death blow
 The dust into our eyes ;
 For by that powder Thou dost make us see.

" But all Thy sweets are packed up in the other ;
 Thy mercies thither flock and flow,
 That as the first affrights,
 This may allure us with delights,
 Because this box we know,
 For we have all of us just such another."

Let us, then, to begin with, feel well assured of this, that there is no theory which satisfies all demands of human reason as does the Christian teaching ; for I regard it more than theory. It may be true, nay, it is true, that reason cannot reveal God to man ; man " cannot by searching find out God ;" he remains groping about like one in the dark or like a blind man in unfamiliar surroundings until the true Light comes to him. Men " seek the Lord, if haply they may feel after Him and find Him, though He is not far from every one of us." * For, indeed, " the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." † Reason leads us to the door of belief ; reason welcomes us again after we have entered ; but reason does not open the door or force us to enter. That is left for faith. Faith is, as it were, the electric spark which will enable us to combine and account for all phe-

* Acts 17 : 27.

† Romans 1 : 20.

nomena around us, and also to distinguish each color in its separate truth when the whirl of thought has blended them all into one. This is what St. John says : " We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true." * The word here rendered " understanding " is the power of reasoning aright, the process by which reason arrives at a conclusion. " That with which the Son of God Incarnate has endowed believers is a power of understanding, of interpreting, of following out to their right issues the complex facts of life, and the end of the gift is that they may know, not by one decisive act, but by a continuous and progressive apprehension, Him that is true. Thus the object of knowledge is not abstract but personal ; not the truth, but Him of Whom all that is true is a partial revelation. It is evident that the fact of the Incarnation vitally welcomed carries with it the power of believing in and seeing, little by little, the Divine purposes of life under the perplexing riddles of phenomena." †

This is well illustrated in the utterances of those who, outside the pale of Christianity, have been led up to the very door by their powers of reasoning. So much so that Christians marvel that they do not enter the door that is open before them.

No doubt there are difficulties in the way of belief. There must be for the sake of the faithful. There would be no room for faith if there were no room for doubt. But the difficulties which unbelief pro-

* 1 St. John 5 : 20, with Dr. Westcott's commentary upon the passage.

† Dr. Westcott *in loc.*

duces are by far the greater, and there is no door of reverent thought which true Christianity cannot unlock, while unbelief often helps to double-lock them and bar them up effectually.

Instinct and reason, as well as revelation, testify to the Unity of God. The early Christians in their arguments with the heathen make this claim very powerfully. They claim that whenever a man is deeply stirred, and is therefore less likely to be unreal and on his guard, he appeals to God. Tertullian, Minucius Felix, and St. Cyprian all use the same argument. "In the midst of the statues and images of the false gods (cries Tertullian*), when you are deeply moved, you appeal not to them, but to God. Wonderful testimony to the truth! (he exclaims) the soul is by nature Christian"—that is, so far as the Unity of God is concerned. "I hear the common people, when they lift up their hands to Heaven, say nothing else than, O God, and God is great, and God is true, and if God permit. Is this the natural utterance of the vulgar, or is it the prayer of a confessing Christian? Those who speak of Jupiter as the chief are mistaken in the name, but they are in agreement about the Oneness of the power."† And St. Cyprian argues: "We frequently hear it said, O God, and God sees, and I commend to God, and God give you, and if God will; it is, then, the height of sinfulness to refuse to acknowledge Him, Whom you cannot but know."‡

* Tertullian, "De Testimonio Animæ," § 2; Apolog., § 17.

† Minucius Felix, "Octavius," § 18.

‡ St. Cyprian, *De Idol. Van. Opera*. Paris, 1726, p. 227. See also

They argued from the natural instinct of man ; the argument from reason has also been urged from the first. It was this which made St. Paul tell the Romans that the heathen were without excuse, since there is an objective Epiphany of God to man, and a subjective, receptive capacity on man's part to understand the Epiphany. "For the invisible things of God, His eternal power and divinity, from the creation of the world are clearly seen, being understood by the things that are made." This, too, is practically acknowledged by modern philosophers who are outside the Christian flock. One such (Mr. Herbert Spencer) has said that "the objects and actions surrounding us, not less than the phenomena of our consciousness, compel us to ask a cause. In our search we discover no resting-place until we arrive at the hypothesis of a First Cause. We have no alternative but to regard this as infinite and absolute." * Here, however, we must introduce a warning, for to some minds "the idea of absolute, infinite being seems to preclude relations, to be incompatible with creation in space and time. This difficulty will, I think, so far as it is not inherent in our nature, be found to disappear if we remember that the Divine Being is not Infinite in the sense of being unlimited, unconditioned, but in the sense of not being limited or conditioned by anything other than

Professor Rawlinson's "Early Prevalence of Monotheistic Belief," R. T. S., and Mr. Renouf, Hibbert Lectures on the Religion of Egypt.

* Quoted by Canon McColl, "Christianity in Relation to Science and Morals," p. 10.

Himself. God is not unconditioned, but self-conditioned, self-limited."*

Each man is certain that he exists ; he knows that he does not exist of himself, but of some other being, who again, it may be, exists of some other, until we come to a first Being, Who is of Himself. In such an argument there can be no infinity, for a posterior cause cannot be granted unless a prior, and ultimately, a first be granted also.†

Moreover, we cannot conceive of there being more than one, for then there would be antagonism, which must issue in the sole pre-eminence of one. Or if not, neither could be God, for neither would be perfect ; the perfection of one being by so much the defect of the other.

Then, again, man considered as a reasoning being has two great tendencies. One is dependence upon the unseen. In the lower animals we find proof that instinct warns them against real dangers external to themselves, and not against such as are imaginary and within themselves. Is man alone of animals to be said to depend upon an unreal phantom ?

The other tendency of man is to aim at an ideal excellence which is not in himself, which he is constantly pursuing but never attaining. This is not merely an intellectual excellence, but a moral excellence. This universal longing would imply the existence of something perfect in beauty, in knowledge, in power, in holiness, without which the yearning cannot be satisfied. Reason, then, would lead us to

* "The Christian Doctrine of the Godhead," by Rev. J. W. Hicks, p. 4.

† Bishop Forbes on the Articles, vol. i., p. 2.

believe that there is One Supreme Being absolutely perfect in all respects.

But without question this great truth which commends itself to instinct and reason takes a much firmer hold on the mind of man when explicitly declared by Revelation. The philosopher John Stuart Mill (who was brought up as an Atheist from his earliest childhood) has acknowledged that there seemed to him no antecedent improbability in a revelation from a Supreme Being. *We* may indeed believe that there is a very great probability in such a message being sent. If instinct and reason lead us to believe in a First Cause, it would be hard to conceive of Him as having so little regard for that which He had called into being as not to send a message to it. In the Revelation which we claim to have, which we have from God, there is nothing so much insisted on as the unity of God. This is the one great strain of the Old Testament. The text that all faithful Jews were bound to recite twice a day at least, began, "Hear, O Israel, the Lord thy God is one Lord." It was the continual refrain of the argument against the idols and polytheism of the Assyrian heathen, as given by Isaiah, "Is there any God beside Me? Yea, there is no God, I know not any." He is one and unchangeable, "with Whom there is no variableness, neither shadow of turning."

The same philosopher before quoted (Mr. Herbert Spencer) says again: "It is absolutely certain that we are in the presence of an infinite, eternal energy, from which all things proceed;" and yet there was wanting to him the spark of faith (it may be) to enable him to go one step further. For energy with-

out mind and will to guide it must be destructive and not orderly. This we are taught each day of our lives. It is a daily lesson which we should do well to con and apply. Energy is a good servant, but a bad master. What are the greatest forces in nature known to us? May we not say steam, gas, electricity? The mind and will of man imprison them and make them his useful slaves. If they are undirected they are destructive. Steam uncontrolled or misdirected will destroy life and rend iron. When tamed and guided, it is a galley-slave of the greatest service. I have seen a huge traction engine winding its way through the tortuous and narrow streets of Old London, guided by one man at a small wheel. Gas in sudden formation or explosion is most destructive; but it is enclosed to give us light and to strike down our venison. Electricity left to itself acts blindly and destructively; but the mind and will of man lay hold of it, imprison it, store it up, and light his house and streets with it, make it his beast of burden, and compel it to carry his messages to the ends of the earth. All this teaches us, if we have eyes to see, and ears to hear, and hearts to understand, that the presence of law and order in connection with energy implies the presence of mind and will to maintain the same. The presence of law and order in creation around us necessitates the presence of mind and will acting with that energy, the presence of which Mr. Herbert Spencer says is absolutely certain.

Now mind and will imply personality.* Then

* See Appendix C, where another argument in favor of personality of the First Cause is given.

advancing one step further, we would say, as has been maintained, that personality implies social capacities ;* for we naturally associate capacity for social intercourse with our idea of person. "The word would be robbed of much that it now connotes if we were to apply it to a being incapable of receiving or imparting either thought or feeling." This will lead us one step further to be assured that in a Perfect Being social capacities imply the means of gratifying them. The crowning revelation, therefore, is that "God is Love."

Now we cannot conceive of love without an object. Love would not then be love, it would only be the capacity for love. Love would not be love without exercise. We therefore could not conceive that God is love if He were a solitary Unit, to speak with deepest reverence. "In an age which is becoming metaphysical in spite of itself and its antecedents, men are driven to the conviction that God cannot be what religion requires Him to be—a self-conscious Being—*and*, at the same time, what the Unitarian makes Him—an undifferentiated Unit, an absolute One." †

Hence, we may say once more that reason is Christian in demanding that God be eternally a Father, eternally produced toward Himself, with a Son Who is "the Brightness of His glory and the express Image of His Person."

The heathen Greeks, two thousand years ago, had arrived at what some regard now as a new discovery, that "an absolute unit is unthinkable ;" but Chris-

* See McColl, "Christianity in Relation to Science," p. 13.

† Aubrey Moore, "Science and the Faith," p. 160.

tianity was the first to solve the problem.* It was not that they set out to solve it, but starting with the historic fact of the Resurrection, with the doctrinal truth of the Deity of Him Who rose again, they found to hand an answer to the difficulties which had been felt by unilluminated reason. "The Fathers do not treat the doctrine of the Trinity in Unity merely as a revealed mystery, still less as something which complicates the simple teaching of Monotheism, but as the condition of rationally holding the Unity of God."

"In the beginning was the WORD, and the WORD was with GOD, and the WORD was God." The Word was *with* God. The original expression denotes activity toward—"The Word was *toward* God." It implies distinction of person. Hence we may not suppose that God is a Father only in name, in so far as He is the Prime Origin of all; that the titles "Father, Son, Spirit" imply no more than various attitudes or relations of one and the same Person toward the creation He called into existence. So false an idea as this (invented by Sabellius to explain away the truth) would imply that God was not a Father until the world or universe was called into being; that therefore there was no Word or Son previous to creation. But, saith the apostle, not only was the Word in the beginning, before the creature was, but "in the beginning with, or toward, God;" the Sabellian notion being thus excluded. The Word is not only, as it were, outward, but (to speak with deepest awe and reverence) eternally in-

* See Appendix D.

ward toward God. His Face ever toward the Face of His Eternal Father. And lest man should conceive of Him as of one outside the Divine Life, of lower nature than that of Him Who is the Father, the apostle adds at once, "and the Word was God."

Here for one moment we would leave the text, to remind ourselves that the doctrine of the Eternal Spirit as a Bond between the two Persons of the Father and the Son is fully in accordance with Reason, which requires that He should be at once a Person, and equal with both Father and Son, else He would not perfectly interpret the One to the Other. Therefore another apostle, St. Paul, saith, "The Spirit searcheth all things, even the deep things of God. For who knoweth the things of a man save the spirit of man which is in him? So the things of God none hath known, save the Spirit of God." The Holy Spirit of God (the apostle seems to say under inspiration) is the ultimate consciousness of God, whereby He knows Himself. None but God could search the depths of God. His search alone would not be baffled. As St. Augustine points out, He is, as it were, the Love whereby the Father and the Son are united; hence, some have spoken of Him with deepest reverence, be it said, as "Osculum Patris et Filii."

Thus in the Oneness of God there exists a Trinity of Persons. In the Old Testament, though the Oneness was more insisted upon, yet there are words and passages which we can see now contained the teaching of Plurality of Persons. The utterance, "Let US make man in Our image," is at once followed by the words, "so God made man in His

own image." Then, again, "Man is become as one of us," "let us go down;"* all imply plurality of equal Persons. While, again, the blessing which is "putting God's Name upon" the people is so clear a teaching of the Christian doctrine of the Trinity, that it is ready at once to pass into what is called the Apostolic blessing. For in the set form of benediction given by God to Moses, the great incommunicable Name of God is uttered three times, as the small capitals in the Bible of the English Church will remind us, "The LORD bless thee, and keep thee; the LORD make His Face to shine upon thee, and be gracious unto thee; the LORD lift up His countenance upon thee, and give thee peace."† If we take the form and order in which the Christian blessing occurs in the Liturgy of St. James (so called), we shall at once see that it is the Christian version of the ancient Hebrew benediction recited to Moses, "The love of the LORD and Father, the grace of the LORD and Son, the fellowship and gift of the Holy Ghost be with us all." It is the Love of God the Father that blesses and keeps; the glory of God seen in the Face of His Son Jesus Christ is gracious (for *grace* and truth came by Jesus Christ); the fellowship of the Holy Ghost brings the communion of peace, the third fruit of the Spirit.

The Trinity of Persons was not so clearly revealed in the Old Testament; partly, it may be, because there was ever present the error of polytheism and idolatry, which was very seductive; but mainly because it was not necessary nor indeed easy of

* Genesis I : 26, 27; 3 : 22; 11 : 7. † Numbers 6 : 23, 24, 25.

comprehension until the Incarnation of God the Son. Now it is different. St. John, as we have seen, tells us, "We know that the Son of God is come, and hath given us an understanding; that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God and Eternal life."

When we have once accepted the great fundamental doctrine of the Trinity we are prepared to receive the doctrine of Creation. For the mystery of Creation is only excelled by the mystery of the Nature of God. For even the deep mystery of the Incarnation seems somewhat less (if possible) than the mystery of Creation. For (with reverence be it said) the mystery of the Union of the Creator with the existing creature would seem less than the mystery of calling the creature into existence. St. John then goes on, "All things were made by Him, and apart from Him was not anything made that was made." God is no sterile and motionless unit. The Eternal Son is "the beginning of the Creation of God;" not as being Himself the first created, but as being the principle on which creation depend. *

Here, however, early errors would lead us to distinguish between the creative word spoken and the Creator Word speaking. St. Clement, of Alexandria, is very earnest in warning against any supposition that the Word by Whom all things were made was that of the Psalmist, "He spake the *Word*, and they were made;" since He is the Word that speaks the creative utterance.

* See Appendix F.

God the Son, God the Word, is the Mediator whereby God creates. This was depicted of old in the beautiful language of the eighth chapter of the Book of Proverbs, "The LORD possessed Me in the beginning of His way. . . I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth ; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth ; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world." Thus far before the fiat of creation had gone forth, while as yet it only existed in the eternal purpose of God. But the record goes on : "When He prepared the Heavens, I was there ; when He set a circle on the face of the deep ; when He established the clouds above ; when He strengthened the fountains of the deep ; when He gave the sea His decree, that the waters should not pass His commandment ; when He appointed the foundations of the earth ; then I was by Him, as One brought up with Him ; and I was daily His delight, rejoicing always before Him ; rejoicing in the habitable parts of His earth ; and My delights were with the sons of men."

That which here is adumbrated in poetic beauty is asserted continually in the New Testament. The Father indeed is the Prime Source and Origin of all created being, as He is of the Godhead ; but the Son is the Mediatorial Agent of creation. "By Him (or rather, *through* Him) all things, regarded severally (as the Greek intimates), were made." "In Him were all things (regarded collectively, the

universe) created." These two statements of two Apostles supplement each the other. It was (as the writer of the Epistle to the Hebrews again says) "by the Son that God made the worlds," "There is One Lord, Jesus Christ, through Whom are all things, and we through Him." Then with these statements we can understand the inspired sayings of the psalms. "By the WORD of the Lord were the Heavens made." "He by His excellent Wisdom made the Heavens."

But God the Son is not only the Mediator in creation, He is also the Revealer in illumination. "That which hath been made in Him is Life; and the life was the light of men," as a class, not only as of individuals. St. Clement, of Alexandria, pointed out seventeen hundred years ago that in all philosophy, in all wisdom of men, there is seen some truth, even in the wildest flights of fancy among the heathen; but every sparkle of truth is a reflection from the One true Light that lighteth every man coming into the world. As Archbishop Theophylact said many years after, "He saith not the light of the Jews only, but of all men; for all of us in so far as we have received intellect and reason from that Word which created us are said to be illuminated by Him." * When, therefore, the heathen acknowledged, "We are His offspring," it was a sparkle of truth which could be claimed as a witness to Him Who is the Truth.

But He Who had revealed truth in parts, as men were able to bear it, "Who in many portions and in many methods had spoken of old," He in these

* Theophylact *in loc.*, Opera Venetiis, 1754, p. 510.

last days, the latter times, the last dispensation, has come Himself, the Perfect Revealer, to mankind and the creation at large. For "the Word was made Flesh, and dwelt among us, tabernacled in our nature," and is now the intimate means of union, the one complete Mediator between God and His creation.

Here, then, I would humbly make my own the words of a very great man. "Dangerous it were for the feeble brain of man to wade far into the doings of the Most High, Whom although to know be life and joy to make mention of His Name, yet our soundest knowledge is to know that we know Him not as indeed He is, neither can know Him; and our safest eloquence concerning Him is our silence, when we confess without confession that His glory is inexplicable, his greatness above our capacity and reach. He is above and we upon earth; therefore it behoveth our words to be wary and few."* Ah, brethren, our subject is vast and unfathomable! Let us, His unworthy creatures, on whom He has lavished the fulness of His boundless love, not be of those who receive Him not. Let us welcome Him with our whole nature, body, soul, and spirit. He is now drawing us with the cords of a man, for He is man as we are. "Draw us (cry the elect), we will run after Thee!"† The nearer the iron is to the magnet the more it hastens to meet and join it. The nearer we approach (however unworthily) to God, the greater the attraction. Let us yield ourselves to Him, the Incarnate Saviour, and He will in no wise cast us out.

* Hooker, "Ecclesiastical Polity," Book I., chap. ii., § 2.

† Canticles 1 : 4.

LECTURE II.

THE CREATURE.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him ; and without Him was not anything made that was made. In Him was life ; and the life was the light of men. And the light shineth in darkness ; and the darkness comprehended it not."—ST. JOHN I : 1-5.

NEXT to the mystery of the Godhead is the mystery of Creation. Here, again, reason, given to us by God, may help us somewhat on the way, though not very far. Scientific investigators have argued from what they call "degradation of energy," that the universe will come to an end ; and from this they have argued that that which has an end must have had a beginning ; that therefore the universe must have had a beginning. The argument may be profitable to some, but it does not help a believer very much. It may be a step in the right direction, and as such we would welcome it. But science cannot tell us about the act of creation, for still the question would be asked, "Where wast thou when I laid the foundations of the earth ?"

But, as a rule, scientific men are content to acknowledge that of the beginning of the universe they know nothing at all. It is the same with the question of life. Some years ago a friend of mine in Old

London asked a learned scientific lecturer* a question which baffled him. Lectures had been given to workingmen, and the lecturer kindly invited questions from his audience, professing himself willing to answer them as well as he could. Now my friend, a coach painter, had been attending the lectures with great interest. He had read himself into unbelief, and by God's grace had recovered faith, but still he loved all scientific inquiry, as a Christian may and should. In answer, then, to the invitation of the lecturer my friend wrote the following: "You have most learnedly told us about matter apart from life, and matter in connection with life; will you kindly tell us what life is apart from matter?" It was a pertinent and a logical question, but no answer could be given by science. The lecturer commenced his next lecture by saying that one of his audience had asked him a question which he must have known could not be answered, and that was all. When one of the great teachers of science, President of the British Association, proposed the theory that the first germ of life was brought to this planet by a fragment of an exploded world, he made a suggestion which would have been laughed to scorn if made by a less eminent man; for it would not help us at all to find out how life commenced on the exploded globe.

But where science must fail, here revelation steps in. There seems good reason to think that the words in the text should run thus, "That which hath been made was life in Him." A difficult phrase,

* If my memory is right, the lecturer was Professor Huxley.

but full of beautiful meaning. The thought seems to be carried back far beyond the time when creation became a fact, and was only a purpose or idea present to the mind of the Creator. There is the double aspect—one in relation to man, the other in relation to God. In relation to man, there are the present phenomena, "that which hath been made;" in relation to God, "they were." There is a similar contrast in the Book of Revelation where the hymn of the four and twenty elders expresses the same double aspect: "Thou art worthy, O Lord, to receive glory, and honor, and power; for Thou hast created all things, and for Thy pleasure they were, and were created." We may say, therefore, that while it is true that the creature is not eternal (it would not be a creature if it were), yet we cannot separate it from the eternal purpose of the Divine mind. While it is true that at the first beat of time the creature sprang into existence, and so was made or created, yet we believe that its existence was eternally present to the mind of God "That which hath been made was life in Him."

God the Son was the Creative Agent of God. "That which [in time] hath been made was [in eternity] life in Him." It was failure to see this great truth, which was one of the difficulties in the way of the Arians, or which they alleged as a reason for thinking that the Divine Son was Himself a Creature. They argued that creatures as such were too feeble to endure the force of the Father's creating power. Therefore a Mediator was necessary to break the impact. But St. Athanasius* rightly

* Orat. II., c. Arianos, § 26; Opera Patavii, 1777, Tom. i., p. 390.

ridiculed this, arguing that if the force were indeed so great that no creature could endure it, then if the Son were a creature, He could not be created by the Father Himself, and another Mediator would be necessary, and so on *ad infinitum*. Their argument was, indeed, as great a folly as the suggestion of life travelling hitherward on an aerolite speeding from an explosion. The Son Himself is the One Mediator between God and the Creature, which from all eternity "was life in Him." To the Christian there can be no antagonism between Christianity and Science. When Science has established a fact, the Christian can see in it the act of God; in the meantime the Christian may, indeed, be on the mountain-top of faith, lifting up hands and eyes to Heaven, in sure and certain hope that the Israel of God will, nay, must ultimately prevail while Amalek fights below. If the Book of Science be true, or rather be interpreted aright, it will be found to agree with other books of God, when interpreted aright. Professor Owen spoke well when, after having lectured on the lesson to be learned from a striking geological specimen which he held in his hand, he could say solemnly, "The Word of God written by the finger of God on tables of stone." Where for a time there seems to be antagonism, the error is really in the interpreter, whether of the facts of nature, on the one hand, or the Bible, on the other. For we must not take for granted that the popular or commonly received interpretation is always and necessarily the true, or only true meaning of the fact or the passage. There are unquestionably large tracts of Truth still to be discovered, Natural and Revealed ;

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and the truth discovered in Nature by Science will shed much light on some difficult passage of Scripture. When the law of gravitation was discovered it was seen to throw marvellous light on the saying of holy Job, "He hangeth the earth upon nothing."

The creature, then, was in the eternal purpose of God, and yet it was not developed fully all at once. We seem to read that before the visible universe was created there was called into being a veritable host of creatures, whom man cannot see until his spiritual perception has been cleared and trained for the purpose. Holy Scripture implies that these glorious beings were called into existence before the visible, tangible, material creation. While, perhaps, we may not ascribe to poetry the solid character of historic narration, yet poetry would be meaningless without some phenomenal groundwork. It is impossible to paint a cloud, and if it be illuminated by reflected light, the colors of that light must have had an unquestionable existence. There is much, then, to be learned from the passage in Job where we are told that the angels hymned the creative act of calling the material universe into existence. "Whereupon are the foundations of the earth fastened? or Who hath laid the corner-stone thereof, when the morning stars sang together and all the Sons of God shouted for joy?" *

It is quite true that many have thought that the angels were created within the six days of creation in Genesis, and the rabbis have gone a step further, and asserted that they were created on the fifth day.

* Job 38 : 7.

They came to this conclusion from observing that a certain Hebrew form occurs twice only in the Old Testament, once in Genesis 1 : 20, "fowl that *may fly*," and once in Isaiah 6 : 2, "with twain *he did fly*." This, they say, shows that the angelic beings seen by Isaiah were created at the same time as the winged fowl. But Scripture rather points to their having preceded the creation of the world of matter, but by what interval we know not. We may, perhaps, see a record of their creation in the first words of Genesis, "In the beginning God created the heavens;" for Heaven is their "local habitation."

Here, too, curiously enough, some scientific men have come to the same conclusion. It has been argued that the present maintenance of the seen universe could not abide without the continual activity and interference of an unseen universe to keep order, if we may say so. If there is any foundation for this, it would argue that the existence of the unseen agency would precede the seen universe.

Attention must be drawn to a distinction between the living agents of the invisible world and those of the material creation. Of the angels, we know that "they neither marry nor are given in marriage." There seems to have been uttered over them no benediction of multiplying. It has been thought, therefore, that their creation involved a certain definite number of individuals, in full adult completeness and perfection, each individual angel being called into existence by a separate creative act of Almighty God. No one angel receives from another any portion of his being; each was created separate, distinct, and perfect in himself. So that

from the moment of his creation each had a being distinct and independent of all save his Creator. Each had eternal youth. Therefore, when one is described in Scripture as appearing to man, in order to meet our comprehension, the angel is spoken of as a young man. Hence, too, angels are called sons of God, as Adam is by St. Luke, because each one owes his existence to God alone.

There is, then, no common angelic nature. The nature of each is peculiar to himself, and is derived neither from any save God Himself, nor to any other afterward. Nor need we be deterred from this thought by the text in the Epistle to the Hebrews, "He took not on Him the *nature* of angels." * For there in our Bibles, if they are properly printed, we shall see at once that the word *nature* is not in the original, because of the variation in printing. It is "Of angels He took not hold." Indeed, from this might be argued that the passage is in favor of the opinion here expressed, for the word "angels" is in the plural. The Epistle to the Hebrews was written in a style of Greek which had much affinity to Hebrew idiom. One Hebrew peculiarity was that when the writer did not care to particularize any one of several similar things, the word was put in the plural. Thus when Jephthah died, the historian did not care to mention specially the exact spot of his entombment, and he said "he was buried in the cities of Gilead," † whereas the burial could not have been in more than one. This may account for the expression here, "He took not angels." There

* Hebrews 2 : 16.

† Judges 12 : 7.

was no common angelic nature ; there was no angelic reproduction, therefore had He "taken angels," He would have taken this or that particular angel, and not angelic nature. This will also account for the peculiarity of the expression which speaks of the Incarnation, "He took the *seed* of Abraham;" He took the participation of man's nature from its very commencement.

Of each angel, then, we may believe there is a separate nature, similar to, but not the same as that of his fellows. Inasmuch as they are subject to the laws of time and space we must think that they have some material form, however rare or subtle the quality. They are called spirits, yet we need not think that this excludes all idea of materialism. God alone is Spirit alone. Therefore the saying of our blessed Lord should probably be translated "God is Spirit,"* and not *a* Spirit, as if one of a class. He alone does not admit of circumscription, He is *immensus*, "incomprehensible"—that is, cannot be included in space. But the angels are circumscribed. They are subject to limitations of time and space. This is seen in the account of Gabriel bringing the answer to Daniel's prayer. "The man Gabriel, being caused to fly swiftly." "At the beginning of thy supplication the commandment came forth, and I am come."† They ascend and descend.‡ Hence to their personal existence there must be some distinguishing limit, some boundary, envelop, integument, or covering, of however infinitesimal rarity,

* St. John 4 : 24.

† Daniel, 9 : 21, 23

‡ Genesis 28 : 12 ; St. John 1 : 51.

however transcendent the tenuity. In the Book of the Revelation we read of their appearing clothed in various ways, which of itself would imply this. Some have made merry with the Revised Version, which represents seven angels clothed in stone.* Yet if this be the true reading of the passage (which we are not affirming), there need be no reason for doubting the possibility any more than we can doubt that—which each one of us probably can vouch for—that each blade of tender grass is clothed in flint, in silex. This clothing of itself would imply a superficial limit to the body of the angel.

Of their number we know nothing, save that “more than twelve legions of angels” were attendant on the will of the Incarnate Lord.† There are also hosts, and camps, and orders of them; not isolated, but marshalled and orderly companies, as is implied by St. Paul and St. Peter. It is true that St. Paul adopts the names in common parlance among his opponents at Colossæ, in order to exalt the Lord far above all; but at least we know of Angels and Archangels, Cherubim and Seraphim.

Of these blessed spirits we learn there is a double ministry, one toward God, one on God’s behalf toward man. “Are they not all ministering spirits?” asks the writer of the Epistle to the Hebrews—that is, ministering in the service of God, in the sanctuary of Heaven? Therefore we say in the Eucharistic service, “With angels, and archangels and all the company of Heaven we laud and magnify Thy glorious Name.” But not only so, they are

* Revelation 15 : 6.

† St. Matthew 26 : 53.

also "sent forth to do service to them that are heirs of salvation." * Hence we find that they have special offices in connection with man. It has been thought that each man has a guardian angel, and our blessed Lord's saying about the angels of the little children certainly bears out this impression. Indeed, nations are said to have their angels; we read of the "Princes" of Greece and Persia,† while the special guardian of the chosen people of God is Michael, "who is like unto God," while Gabriel is the special messenger of mercy and love.

We are, therefore, prepared to learn that around and about the Last Adam, the Incarnate Lord, the second head and recapitulation of the human race, the angels were continually ministering.

With the angels, then, there can be no question of evolution, no selection, if there be in the ranks of the blessed a survival of the fittest.

But for the next stage in Creation there seems to have been introduced a different order. And here, as we deal with visible and tangible matter, human reason, given to us by God, will help us, it may be, to read the history, though in this case we have to read the history backward. But we must always remember that our knowledge is still in a state of transition, is far from complete, far from perfect; and sometimes what is confidently asserted one day by a man of science is as confidently exploded the next by some further discovery. It may, therefore, very well happen that while there is complete harmony between Scripture and the facts which have

* Hebrews 1 : 14.

† Daniel 10 : 13, 20, 21.

been observed, yet discord may be feared or suspected, because the language is misconstrued or the facts misinterpreted. No one now supposes that Revelation is affected by the knowledge that the earth revolves about the sun and is not the fixed centre of the universe. When the verse "He hath made the round world so fast that it cannot be moved" was examined, it was found that the Hebrew for "moved" really meant "totter," and was used of *slipping* footsteps (Psalms 17 : 5 ; 94 : 18, etc.). The word, therefore, accurately describes the equable and smooth movement of the world for many thousand years.

Fourteen hundred years ago and more St. Augustine (whom Dr. Pusey called "the greatest mind in Christendom") saw that there was more latent under the bare letter of the account of the creation in Genesis than was generally acknowledged ; and, indeed, he has been thought to give utterance to "a view which, without any violence to language, we may call a theory of evolution." * After him the greatest mind in mediæval times, St. Thomas of Aquinum, "if he did not adopt St. Augustine's view, at all events recognized it as tenable." It cannot, therefore, be said that such views are inconsistent with Christianity. We are in no way committed by the Faith to the theory of what is called "special creation," which seems to have been adopted in the seventeenth century and to have been maintained since. That is, men have thought for two centuries and a half that plants and animals have continued as

* Aubrey L. Moore, "Science and the Faith," p. 176.

we see them from the moment of the creative fiat ; that no variation has since been possible. Whereas so close an approximation is seen in one form of animal life to another ; such a unity of design is revealed by comparative anatomy ; there is such power in man to improve plants and animals by selection of stock, that modern science has adopted a theory which is directly opposed to that of "special creation." It is suggested that the only way to account for the various phenomena, which cannot here be more than hinted at, is to maintain that all animal life has been self-developed from a very small beginning ; that just as now a full-grown man is gradually developed by growth properly nourished from a very small germ, so the whole race of animals have been gradually developed from a similar nucleus. This is called "Evolution."

There are unquestionably difficulties in the way, which may be cleared up or not. It is true that man by careful selection may improve plants and animals and introduce such new varieties that man has been called in a subordinate sense a creator. But there is this peculiarity to be observed, that these plants and animals left to themselves, without man's selection and isolation and care, in a short time revert to their original form and character. There is a reversion to type. For example, botanists say that the rose is not indigenous to New Brunswick, and where found growing wild it has escaped from cultivation. In these cases the rose is no longer the beauty that would take a prize, it is a single flower, or what we should call a dogrose. Pigeon fanciers have by selection and isolation pro-

duced very many varieties of their favorite birds, but it is found that if all the varieties are left to their own "natural selection" in a short time their offspring all revert to the one common blue rock type. Other instances of a similar character are well known, but these must suffice.

At the same time, though there are at present difficulties, yet the general tendency is to accept the theory of Evolution as the best solvent of all the phenomena which present themselves.

Then arises the question, If this theory of Evolution be generally taken to be true in the main, is it contrary to the Truth of Revelation? To this I answer at once, it cannot be; and then, secondly, it is not. For where Evolution fails to account for certain phenomena, there Revelation steps in to help out the record. Evolution does not profess or pretend to tell us about the prime origin of things. If all known forms of animal and vegetable life could be traced back to a protoplasmic germ or speck, or to primeval "fire mist," Evolution can go no further; it cannot tell where the protoplasm came from or whence the fire mist was developed. Evolution cannot account for the self-consciousness of man or for that, which cannot be denied, that man alone of animals is found to be deliberately choosing what he knows to be for his hurt. In all this Revelation steps in and tells us what science, with its dissecting knife or microscope or balance, cannot discover.

"All things were made by Him, and apart from Him was made not one thing." "In the beginning God created the Heavens and the earth." The Heavens were peopled with the subtle beings, the

angels, and the material earth was also to be peopled. When the earth was prepared for life, life was communicated by the intervention of the Creator, as it would seem—that is, it would seem as if the communication of life were direct from God, a new step or stage in creation.

It is true that some men of science (like Sir W. Thomson, who would bring life to the world from an exploded planet) would say,* “I am ready to adopt as an article of scientific faith, true through all space and through all time, that life proceeds from life, and nothing but life.” But we must protest against scientific dogmatism and decline to allow this as an ultimate proclamation of Science. If Science ever can bridge over the present gulf between inorganic and organic matter, between the living and the not living, we must decline to hear that there is a fresh contradiction discovered between Revelation and Science. The contradiction may be to a previous dogma of Science, to the dogmatic utterance of a Drummond or a Thomson, and not to the simple grandeur, the glorious simplicity of the record of Moses.

Holy Scripture then tells us that the world of matter was created by God. This Science can neither deny nor affirm; it is beyond her sphere altogether.

Next, Scripture tells us that life on the earth, the organic kingdom, the world of plants and animals, began by what we may reverently call the co-operation of the created matter with the creative energy

* Quoted in McColl, “Christianity in Relation to Science,” p. 15.

of God the Creator. Science tells of the commencement of organic life, and at present fails to tell us anything of its origin. Scripture and Science point to the gradual advance toward the formation of man. There is an ascending scale of organism, advancing from general to the special, ever making more close approximations to man, until at length man was called into being, the end, the object, the climax of all. There is no contradiction thus far between the two records.

Science demands extension of time, she points to the evidence of vast growth of vegetation, as seen in the coal measures ; she points to the tool marks of the glacial period, to many other signs of lengthened periods, and we grant it. The word " day " in Scripture is not confined to what we call twenty-four hours. If we acknowledge that " one day is with the Lord as a thousand years, and a thousand years as one day," we gladly extend this to a million years (as we count years) or as much longer as Science can wish. The chief matter concerned is not the period, but the WORK. Both records would teach orderly process, orderly progress ; Scripture teaches the ever-present care of the Creator. As far as this is concerned, it is not important whether the work be instantaneous or gradual. The survey of God's work, as seen in the world around us now and in history, would lead us to believe that all God's work is gradual and, if you will, slow. " My Father worketh hitherto, and I work." Impatient man, whose whole life is but a moment, is ever in a hurry ; he " slanders the footsteps of the Messiah ;" he says, " Where is the promise of His

coming?" But God's dealings are from eternity ; there is no evidence of suddenness about any of His works. *Patiens quia æternus*. He works when the fulness of the time has come.

It was then by the co-operation of the powers given to Nature, with the active energy of the Giver of these powers, that the organic kingdom was produced. God said, "Let the earth bring forth," "Let the waters bring forth abundantly," "Let the waters be gathered together," and thus God created.

It is no doubt a grander view of the power of the Creator, that a license of self development should be communicated to the living creatures. Of all it might be said, "Whose seed is in itself." Herein was the great distinction between this creation and that of the angels. They had (so we seem to be told) a perfect nature each one from the first ; they had no growth, no development, no increase. But over this new creation it was said, "Be fruitful and multiply." And over an extension of time, in a gradually ascending series, organic life developed until the time of the Creation of Man was reached.

Indeed, we see transacted daily among us in the individual in an abbreviated form, that which was (as seems probable) enacted in the history of the organic kingdom. Young are born into the world, and by a daily and hourly blessing, which would be recognized as creative were it not so common among us, the immature being *grows*. The seeds of vegetables, the dormant powers of vegetable life, torpid in the winter, put forth their living power when the spring or a suitable time comes, and the young rootlets assimilate to themselves from earth, air, and water the matter

which the plant requires, and it *grows*. Day by day, by a miraculous act of creative power, which we call digestion and then think little of it, we assimilate such portions as we require of the dead matter from animal and vegetable substances which we take in, and we *grow* or repair the waste of life.

But when "the fulness of the time" had come and the earth was prepared for man, then man was made.

Here, then, at once we perceive a vast difference in the mode of creation. Science has to recognize the difference, and can tell us nothing about the origin of it. But Scripture lays great stress on the matter from more points than one.

First, there seems to be a consultation about the creation of man between the Persons of the Godhead. This is but to reveal to us the transcendent importance of this step. "Let US make man in OUR Image, after OUR Likeness." This is the secret of the difference between man and the animals. The whole process is given in an abbreviated form in Genesis 2 : 7, "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of lives; and man became a living soul." This seems to sum up the double process of Evolution, so called, and the Divine Intervention. When man was formed of the dust of the ground from which he was taken, then God intervened as at a fresh epoch in creation and gave him a special and peculiar glory. "He breathed into His nostrils the breath of lives;" and man had herein conveyed to him the intellectual capacity of self consciousness, whereby he became like unto his

Creator. "So God created man in His own image, in the image of God created He him."

There is also another remarkable passage, which seems to teach us again the immense gulf raised by this intervention between man and his compeers, the animals that went before him. "Out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them. And whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: *but for Adam there was not found a help meet for him.*"* That is to say, there was a great gulf fixed between the man and all his congeners who had prepared the way for him and had culminated in him as the climax of their development. They were all paraded before him, to point out to him and to his descendants the immense difference between man and the other animals, caused by the transcendent love and mercy of God in "breathing into his nostrils the breath of lives." Here has been seen the double gift not only of the soul and of the intellectual spirit, aye, but also, as the Christian Fathers have believed, the adventitious gift of the indwelling of the Spirit of God. Shame upon man who uses the excellent endowment granted him by God to endeavor to dishonor Him who gave it!

Man, therefore, by the constitution of his nature is a microcosm, a little world, partaking of the character of the whole universe of created things. He

* Genesis 2 : 19, 20.

is the apex, the culmination of all that went before, and the commencement of a new epoch. In his body he has affinity with the lower subjects of the organic kingdom, the animal and the vegetable world, and also, together with them, with the inorganic kingdom through the dust of the earth from which he was taken. On the left hand, then, he holds on to the visible material creation ; but on the right he has participation in the spiritual nature of the angels—"the spirit of man goeth upward." * He is a recapitulation of both great branches of creation, the angelic or spiritual and the material.

It is very important that we should recognize this, and the extreme importance must be seen in the next lecture, succeeding the present.

But there is one startling phenomenon which Science must recognize, though it cannot account for it from its own tests and measures. It has been well described thus : "The history alike of moral science and religions bears testimony to the existence of a struggle, an antagonism, a disorder in human nature, and to a belief that this disorder is not natural to man, and could not have been meant by God. Side by side with all that Science teaches us of the evolution of man at the first from lower forms of life, and all that history tells us of the progress of man since, in civilization and knowledge, we see the fact of sin casting its shadow upon human history and holding man back from his full development. This is the fact which lies at the basis of all religions, and which moral systems universally recognize, though they

* Ecclesiastes 3 : 21.

can neither explain nor remove it. And Science has taught us that we must be true to facts." * Here, again, then, we have to look to Revelation to help us to the cause of this blight and hindrance.

It pleased Almighty God that among His creatures those that were intelligent agents should for a while be placed upon their probation. We may understand this by the gift of Reason, with which God has endowed us. We may say that such a state of probation is inseparable from freedom of will. It has been said that either virtue or moral goodness is impossible, or that evil or deviation from virtue is possible. Moral goodness implies freedom of choice, which again would ordinarily imply the possibility of making a wrong choice. The creature, who by the gift of his Creator is an intelligent agent, must, then, have the opportunity of showing that his will is attuned to and in accord with God's will. We may say with deepest reverence that as it pleased the Creator to call into existence beings that could give Him willing and free service, could reflect, however unworthily, some rays of that unstinted flow of love which He poured upon them, it was congruous with His design, nay, almost necessary (certainly necessary because He willed it should be so), that there should be a possibility of declining such service, and so of espousing evil, the deviation from, and opposition to God's will.

It was so in the case of the angels. We know that many of these, of several orders or ranks, turned

* Aubrey Moore.

away their wills from God and became evil. One there was of excellent beauty and intellect, who seems to have headed the revolt, who is thenceforward named Satan, the enemy. St. Paul seems to tell us that pride was the immediate cause of his defection ; but the Lord tells us in general terms that " he stood not in the Truth." It is clear from this that he was once " in the Truth" and fell therefrom. St. Jude tells us that " they kept not their first estate, but left their own habitation," and the prophets tell us of his fall ; " How art thou fallen from Heaven, O Lucifer, son of the morning !" The prophet Ezekiel, in his denunciation of Tyre, seems to speak of the great originator of pride. " Thou sealest up the sum,* full of wisdom and perfect in beauty. Thou hast been in Eden, the garden of God. . . . Thou art the anointed cherub that covereth. Thou wast perfect in thy ways from the day thou wast created until iniquity was found in thee, therefore I will cast thee as profane out of the mountain of God." The Lord also, in words of comprehensive reach, speaks of the actual and moral fall of the rebel, " I beheld Satan as lightning fall from Heaven," or rather, " I was all along beholding him fall." In the other passage in which the Lord refers

* Ezekiel 28 : 12. There are two renderings here, that of the Authorized Version and that of the Septuagint, " the impression, or seal, of the likeness." St. Cyril, of Alexandria, citing the passage, says : " We read the words addressed to the prince of Tyre, which also we must be persuaded to apply to the person of the devil, Thou art the impression of the likeness. But he to whom this was said is found to have fallen from the likeness." On St. John 6 : 27, Opera, Paris, 1638, Tom. iv., p. 304 A.

to the chief of rebels, He says, "He is a liar, and the father of it;" as if all deviation from the uprightness of Truth may be traced to him, as the first originator of evil.

When man was made he was endowed with many excellences and with a possibility of not dying, not so much in a state of absolute assured perfection, as in one of conditional potential perfection. The condition was obedience to God's will; the penalty of disobedience was seen in the death of the animals about man. "In the day thou eatest thereof thou shalt surely die:" as if it were, You have the possibility of (it may be) progressive development; if, however, you reject this you have the possibility of progressive decay and degradation; you will become as "one of the beasts that perish." For death was then known as Science teaches, and if it were not known the threat would have been meaningless, the penalty unknown.

But Satan, the enemy, who had learned to say, "Evil, be thou my good," was at hand to tempt and seduce man; and while man was still lapped in the bosom of the love of his Creator the foul originator and instigator of sin approached, and man listened and fell. Sin progresses by three stages—suggestion, delight, consent. With man in Paradise suggestion came from without, wholly; delight was aroused and consent followed. In mankind since then (with ONE only exception) suggestion comes more often from within, it may be, than from without.

From the moment of man's sin all was changed for him. The sluices were opened and the flood

came, as is well represented in the collocation of lessons for Sexagesima Sunday :

" Foe of mankind ! too bold thy race.
Thou runn'st at such a reckless pace,
Thine own dire work thou surely wilt confound.
'Twas but one little drop of sin
We saw this morning enter in,
And lo ! at eventide the world is drowned."

In dwelling on the Bible account of the Fall of Man we must remember that the historical part of it is absolutely true, whether, with some of the faithful, we regard the form in which the history is told as an allegory or a parable. Man underwent a definite historical probation ; he exercised his freedom of will to enslave his will to evil.

But we must take care to pierce the letter to reach the spirit of Revelation, break through the outward covering of outward circumstances, and observe the moral transaction within. We must learn to appreciate the true moral significance of the whole matter. Man listened to God's enemy ; misconceived God's love ; suspected His intentions ; finally disbelieved His word. Man's fall was fatal to the whole race, for it was the deed of their head, in whom the whole race was represented. From that moment sin entered the world of men, and that which science cannot deny, though it strives hard to ignore, has all along existed, a blight and hindrance, keeping man back from his full development. Thus " by one man sin entered into the world and death by sin ; and so death passed upon all men, for that all have sinned."

LECTURE III.

THE INCARNATION.

The Word was made flesh, and dwelt among us.—ST. JOHN 1 : 14.

GLORIOUS must have been the prospect to Abraham when God brought him forth abroad by night and bade him "Look now toward Heaven, and tell the stars, if thou be able to number them." * In the Eastern sky there are visible more stars than we see here. The more a man gazes the more they seem, and more and more become visible, until it seems impossible to put a pin's point at any part of the Heavens between two spots of light. "O Lord, how manifold are Thy works; in wisdom hast Thou made them all!" The more we contemplate the works the more we marvel at the Maker thereof.

"There is a book, who runs may read,
Which heavenly truth imparts;
And all the lore its scholars need,
Pure eyes and Christian hearts.

"The works of God above, below,
Within us and around,
Are pages in that book to show
How God Himself is found."

But if the Book of God in nature is so glorious, we may almost say that His Book of Revelation is

* Genesis 15 : 5.

still more glorious—and, indeed, as we might think, it is of the same character in one respect. The more we regard it the more its wonders come out—wonders which at first we could not conceive of—wonders that grow thicker and thicker as we read and meditate. If we really pray, “Open, Thou, mine eyes, O Lord, that I may see the wondrous things of Thy law,” we shall see them more and more. If we pray with the wisest of men, “Come, thou south wind, and blow upon my garden, and the spices thereof shall flow out,” we shall more and more find the sweetness of God’s Word, more and more realize the wondrous depths of that matchless Book.

Nor need we wonder that there are others who cannot read as we do. The Apostle told us centuries ago why it was. “The natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.”* The same truth is seen in the manner in which the Voice was understood which came from Heaven to our blessed Lord in the Temple in the presence of the Gentile proselytes.† To the most carnally-minded or hard-hearted the Voice appeared mere inarticulate sounds, a *brutum fulmen* ; “they said that it thundered.” To others there sounded, indeed, a speech, an articulate sound, but they perceived not the meaning ; they said “an angel spake to Him.” Those who could hear, whose hearts were prepared, heard and understood, and one recorded the words. It is as the Lord said, “Why do ye not understand

* 1 Corinthians 2 : 14.

† St. John 12 : 28.

My speech? even because ye cannot hear My Word." * That is, because there was in His hearers such moral and spiritual deficiency that they could not accept the truth of His teaching, His Word—that is, the utterance of Reason, the outcome of Wisdom ; therefore, they could not understand the language in which it was uttered. On the other hand, when once God's voice has been made known, then every God-fearing and believing man hears Him speak in his own language. May God grant that we may more and more realize the great and glorious teaching in His Word, " comparing spiritual things with spiritual," that we may be more and more enabled to yield to Him the loving adoration of faithful hearts and the willing devotion of loyal affections. " Lord, what love have I unto Thy law, all the day long is my study in it."

In similar manner, when we study history, which is and must be the record of the manner in which all things are " working together for good for them that love God," the same marvellous purpose of Divine power and love is seen, so that unbelievers have been converted by the consideration. " What is more intricate, multiform, and anomalous than the history of the different nations of the earth ! At the first glance it is an inextricable coil of men and actions. At the next it appears a continual repetition, a rising and falling of nations, a flourishing and decaying of States, a constant recurrence of the same events under different forms. But on closer observation history is found to be a wondrous tissue of all

* St. John 8 : 43.

these variegated threads, a tissue ever lengthening and continually advancing according to fixed moral laws."* As ever, "some said it thundered, others, an angel spake," others "understand the Word."

All and everything in God's Book, all point to the central fact of history, the focus of all God's work—the union of the Creator with His creature in the Incarnation of the Son of God, the One Mediator between the Creator and the creature.

This enables us to understand the account of the creation of man.

As we have seen, the Heavens, called into being by the will of God, were peopled with spiritual beings, each perfect in himself, each with his own particular nature, which he does not share with another. Then at the other extreme (if we may say so) of creation the material universe was summoned into existence, and one little corner of it, the earth on which we live, was gradually prepared for the reception of the gift of life. With the other millions of globes and systems we have no communication except by rays of light, and of these by revelation we only know that they are fellow-creatures with us. If the markings on the planet Mars really show the presence of a vast system of canals, it may, perchance, be peopled by intelligent agents, who have worked out the problem of locomotion as our own engineers might have done; but this does not affect our position.

The moment the earth on which we live was ready to support life, the Divine gift of life was communi-

* Luthardt, "Fundamental Truths of Christianity," Lecture III., see Appendix F.

cated to it, and by almost insensible gradations and variations, which seem almost infinite, the forms of life advance and become more sensitive, until the form of man is reached. Then once more there is an intervention of the Creator with a new gift, which makes man the head and king of the organic kingdom. He is made *into** the image of God : he has granted to him an intellectual spirit whereby he has affinity to the spiritual intelligences in the world of angels. He recapitulates all creation, and has thus the character of the representative of all created things. In his spiritual nature he is like, and may hereafter become, "equal to the angels." In his lower nature he has affinity with all below him in the lower forms of life ; ay, even with inorganic matter, for "dust he is, and unto dust he will return."

There is also one other point on which Revelation insists, and that is the unique character of the first man. In the one individual, Adam, was contained all mankind. With respect to what Science may have to say about this, we need say no more than that though the question has been freely discussed, and some years ago several scientific, faithful men were of opinion that there were many Adams, yet now the tendency is to believe that the unity, which is being acknowledged, arises from unity of origin. This seems to be insisted on with earnestness in the Old Testament. It is emphasized by the parade of the animals before Adam, when their difference from him is shown to be so vast that not one was a help meet for him. Surely this would teach that

* See Appendix G.

man was not *wholly* the result of Evolution. For if he were, something outside of himself would have been sufficiently near to him to be a help meet for him. The last step or stage in Evolution would have been so nearly akin as to have been little less than woman, except that the great gulf had been fixed by the Divine intervention, and the bestowal of the great and glorious gift of spiritual intelligence and self-consciousness had been granted to man.

Then there was built up out of the side of Adam, who lay meanwhile in deep ecstasy or sleep, the help meet for him, Eve, the mother of all living.

If we had only the Old Testament we should not know why such stress was laid on all this, but when we learn that the Creator has been pleased in His Infinite love and mercy to unite the creature to Himself, then "our understandings are opened, and we can understand in all the Scriptures the things concerning" that Incarnation. We can see how that, when Adam was made in the Image of God, he was also made in that Image which the Creator would assume "in the fulness of time." We can see why Adam was the unique and sole representative of mankind; and that all mankind without exception was developed and derived out of him, because the last Adam, the Lord Incarnate, would be the new head into Whom anew all mankind should be recapitulated * and summed up in the new creation. We can understand why man was of so complex a nature as to comprehend in himself an affinity to each part of creation, that when the loving Crea-

* Ephesians 1 : 10.

tor vouchsafed to enter into Personal conjunction with the common nature of man, He might be at once in touch with all His creation.

Here, then, the question faces us, whether the Personal Union of the Creator with man's nature was due to man's sin, that He Who alone was able, might become "the Repairer of the Breach"* between man and his God created by man's sin ; or, to speak humanly, was the Incarnation dependent upon the sin of man ? If so, indeed, we may cry out, "O Felix culpa," O blessed sin ! But this seems strange and abhorrent to our sense of what is right. Here we might be content to lay our hands on our mouth and listen to the outburst of the Apostle, "O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are His judgments, and His ways past finding out ! For who hath known the mind of the Lord ? or who hath been His counsellor ? Or who hath first given to Him, and it shall be recompensed unto Him again ? For of Him, and through Him, and to Him, are all things : to Whom be glory forever. Amen."

Still we may remember that intellect and reasoning powers have been given to us of God, and therefore if, with devout submission to Him, and with dependence upon His guidance and His Word, we endeavor to understand what we believe, it cannot be wrong. St. Paul himself in dealing with the heathen argued with them on such grounds as he found in common with them ; and, again, in dealing with the Christians at Rome, and at Corinth, he

* Isaiah 58 · 12.

argued as men might argue. Indeed, the key to all the mysteries of God is in the hands of a devout and faithful Christian. "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is True; and we are in Him that is True, even in His Son Jesus Christ."* As the Incarnate Lord "opened the understanding" of His earliest disciples "that they might understand the Scriptures," so the Apostle St. John here tells us that the gift is a continuous gift to all the faithful, opening out their understandings in a progressive apprehension† of "Him that is True." Let us pray more and more earnestly "Open Thou mine eyes, O Lord, that I may see the wondrous things of Thy law;" and in deep humility let us approach this awful subject.

A very excellent and comprehensive history of Christian opinion on the particular question as to whether the Incarnation would have taken place if there had been no fall of man, has been given by Professor Westcott, to whose essay I would refer inquirers.‡

It may be said that there is nothing in Scripture which would lead us to assert that the Incarnation was dependent upon the fall of man, and that it was to repair the wrong then done that the Incarnation was decreed. On the other hand, there is much to persuade us that the Personal Union of God with His creature was part of the "eternal purpose which God appointed in Christ Jesus our Lord."

* 1 St. John 5 : 20.

† Professor Westcott *in loc.*

‡ Essay on "the Gospel of Creation" at the end of commentary on "The Epistles of St. John." See Appendix H.

At first sight there is one text, common in popular quotation, which would seem to be against this statement. It is in the Book of Revelation, "The Lamb slain from the foundation of the world." This is one of those interpretations which have arisen from the inadequacy of the Latin language to represent the delicate accuracy of the Greek. The Greek Fathers, for the most part, constrained by the true meaning of the preposition, connect the words "from the foundation of the world" with "the Book of Life," and not as commonly quoted. The preposition rather implying an act than a design. Where design is intended it would rather be expressed as St. Peter writes, "The precious Blood of Christ, as of a Lamb without spot or blemish, Who verily was fore-ordained *before* the foundation of the world." Here, however, it is rather the act than the design that is represented, as farther on in the same Book of the Revelation the same expression is attached to the words "Book of Life;" "the names written in the Book of Life from the foundation of the world." When, however, the Greek was translated into Latin, the other view obtained, and in the Western Church, from the revised translation of St. Jerome, in later times, the words "from the foundation of the world" have been attached to the word "slain," as if to express design. This text, then, rightly understood, teaches the same as St. Paul, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in Christ: According as He hath *chosen us in Him before the foundation of the world.*" There is no statement of a design

that He should be slain from the foundation of the world.*

On the other hand, do we not read that "all things were created by Him and *for Him*?" Is not this great and glorious mystery spoken of by St. Paul? "To make all men see what is the dispensation of the mystery which from the beginning of the world hath been hid in GOD, Who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." †

Indeed, the same may find some support in the careful language of the Nicene Creed, as Osiander (whose niece was married to Archbishop Cranmer) pointed out. The language is, "Who for us men, and for our salvation, was made man." "For us men" first was He incarnate—a wider benefit than the narrower one "for our salvation."

Some speculators have given as a reason for the fall of the rebel angels that, when the purpose of the Creator was revealed to them, that creation was to be joined to the Creator by means of the Incarnation, the feeling of jealousy and pride was aroused which led to their fall. Of this we can know nothing more than that St. Peter tells us that the Incarnation and the whole of its attendant mysteries were such "as the angels desired to look into." ‡ No argument can be based upon such speculation.

* See Revelation 13 : 8 ; 17 : 8 ; 1 St. Peter 1 : 19 ; Ephesians 1 : 4.

† Ephesians 3 : 11.

‡ 1 St. Peter 1 : 12.

From earliest times the building up of Eve from Adam's side has been regarded as typical of the Church of Christ, as intimated by St. Paul. In the document which dates from the earliest years of the second century, and is called the Second Epistle of St. Clement to the Corinthians, but is generally regarded as an ancient homily, we find the following :*

"I do not suppose ye are ignorant that the living Church is the Body of Christ ; for the Scripture saith God made man male and female. The male is Christ, the female is the Church." This would imply that the purpose of the Incarnation preceded, and was not contingent, upon the fall of man.

Oh the marvellous love and mercy of the Creator ! Nothing can thwart His purpose, not even the utterly ungrateful affront of His favored creature ! How must we marvel with adoring love at that which has been called with reverence† "that imperturbable mercy which held on its course in spite of man's rebellion !" "Oh that men would praise the Lord for His goodness, and for His wonderful works for the children of men ! Let them also exalt Him in the congregation of the people and praise Him in the assembly of the elders !"

God hath indeed "made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself, that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in Heaven and which are on earth, even in Him, in

* § 14, ed. Lightfoot, p. 326.

† Mason's "Faith of the Gospel," p. 148.

Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own Will." *

When man had sinned, then the Divine plan was not, could not, be frustrated; but that which the love of the Creator had determined His mercy carried out, taking the wise Serpent in his own craftiness and triumphing over him in the defeat which he thought he had achieved, the death on the Cross.

When man sinned then came to man the Gospel of Redemption in addition to the Gospel of Creation. Thenceforward all things worked together toward the final intervention of Divine Power. Just as there had been a gradual advance from the moment of the commencement of life upon the earth, until Divine intervention was necessary in the formation of man into the Image of God, so from the utterance of the Gospel of Redemption there was a continual and gradual preparation for "the fulness of time," when the final intervention took place.

All along this period "God left not Himself without witness" in Scripture and out of Scripture. In Scripture we read of prophecies, types, and appearances vouchsafed to keep alive the memorial of the promised Gospel, and to bear witness to its truth, that "when it is come to pass we may believe."

Not only do the prophecies become more frequent and more luminous as their fulfilment drew near, but the subject-matter of the moral teaching of the prophets became more and more what we may call

* Ephesians I : 9-11.

evangelical as the "fulness of time" approached. But suddenly, some three hundred years before the great central event of history took place, prophecy ceased, and there was an awful hush, like "the silence of half an hour" in the vision of the Apocalypse* before the sacerdotal act of the angel in offering incense, or the still more awful hush of Spy Wednesday spent by the Lord in retirement at Bethany, from which He issued to speak and act as God on Maundy Thursday, and to offer the "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world" on Good Friday.

But during the silence "God left not Himself without witness;" for in His Providence the Old Testament was translated into the most sensitive language in the world, that the Word might "have in every city them that preach Him, being read in the synagogues every Sabbath day." Here, too, was a marvel whereby as ever the Truth might be testified to from of old, that "when it is come to pass we may believe." If, in the course of time, error creeps into certain passages, lo, we have the Greek translation, the Authorized Version of the Jewish Church in the Apostles' times to help us to correct the error!

In what has been called the *Protevangelium* of Redemption, in Genesis 3 : 15, a curious error, arising from a slip of the style or pencil, came into vogue in the fourth century, productive of much important consequence even in the nineteenth century. We read in the Douay Version : "I will put enmities

* Revelation 8 : 1.

between thee and the woman, and thy seed and her seed : *SHE* shall crush thy head, and thou shalt lie in wait for *her* heel." This has arisen from the little mistake of writing an *a* for an *e*, *Ipsa* for *Ipse*. If we turn to the Greek we find the unmistakable masculine *αὐτός*, HE, and the modern edifice built on the feminine collapses.*

Then there is the glorious prophecy of Isaiah, "Behold, the virgin shall conceive, and bear a Son, and shall call his name Immanuel." † Here some would endeavor to say this simply means "this young woman;" and it is no miracle that a young woman should bear a son. But, thank God, the answer is at hand. The Greek translators in the third century before Christ interpreted it "The VIRGIN," and the prophecy of Jeremiah is of similar import. "The Lord hath created a new thing in the earth, A woman shall compass a man." ‡

But passing from prophecy to type, which is a prophecy in act, the whole of the Old Testament bristles with types, as we should expect, and the moment the "eyes are opened to understand the wondrous things," the heart must find utterance in words of adoring praise. From the time of Abraham's child of promise, from Samson and others to John, the son of the priest Zachariah, each child born, to a certain extent, out of the course of nature, was a type so far of the Virgin Birth.

Every passage in the sacred life of Sacrifice of the Lord Jesus has some representative *in type*. All sacrifices were in a degree types of Him and there-

* See Appendix I.

† Isaiah 7 : 14.

‡ Jeremiah 31 : 22.

fore could the Forerunner cry, "Behold the Lamb of God, that taketh away the sins of the world." For "Christ our Passover Lamb is sacrificed for us"—the Lamb without spot or blemish. Isaac carrying the wood up the hill, and bound upon the wood to die; the serpent raised on high on the pole, that those who looked unto it might live, what striking types of the crucifixion! Joseph let down into the empty cistern and unjustly committed to prison; Jeremiah let down into the dreary dungeon for his faithfulness, are but foreshadows of Him Who for no fault of His own went down for a while to the spirits in prison—went down to Hades. Isaac alive from sacrifice; Joseph raised from prison to the right hand of power and feeding his brethren with bread; Israel rescued from Egypt; Samson at midnight bursting from Gaza and carrying away the gates; Jonah restored to light and life from the great fish, what are they all but types of the Resurrection of the Lord about midnight, being advanced to the Right Hand of God, and feeding His brethren with the Bread of Heaven?

Then there is the third group of witness, which God gave to man before the Incarnation was complete, the Theophanies, or mysterious appearances at certain epochs in history.

The early writers of the Church ever delighted to see in the Old Testament certain hints or statements that God had spoken to and had been seen by men. They claimed these appearances as prophetic manifestations of the Incarnate Lord. We may not for one moment suppose that God the Son in His Divine Nature is less invisible, less infinite than either of

the other Persons of the Ever Blessed Trinity. The statement of St. John is absolutely true : "None hath seen God at any time," that is as God, in His Divine Nature. But when we know that the Person Who in "fulness of time" became Incarnate was God the Son, we can understand that these appearances were, as it were, preludes of the Incarnation, certain proleptic reflections, manifested anticipations of what was about to come to pass, which was to Him (before Whom there is no past or future, but all is an eternal present) as real as though it had already taken place. So that in merciful condescension the Creator accustomed His creatures to the thought of beholding Him in human form.

In the account of the Garden of Eden we read that the sinful pair "heard the Voice of the Lord God walking in the garden," the very phrase implying an appearance as man. But here and elsewhere before the separation of Abraham, as God's chosen friend, the Revelation is said to be by a Voice of one speaking. But to Abraham we read "The LORD *appeared*," as of a revelation to the eye, and not to the ear alone. In the deeply mysterious covenant-making vision recorded in the fifteenth chapter of Genesis it is said : "The WORD of the LORD came unto Abram," but at this time (the vision was by night) the Presence of the Word of the Lord was not revealed in human form, but by "a smoking furnace and a lamp of fire that passed between those pieces." Some have doubted whether this was a waking vision, but as it said that "He brought Abram forth abroad" to see the multitude of the stars, and later on that "a deep sleep fell upon

Abram," it is most probable that at first, at all events, it was a waking vision. This particular vision is also remarkable for another phrase, the expression "Lord GOD" occurs twice in the account of this vision, and nowhere else in the Book of Genesis. The form of the Hebrew word for Lord belongs (as has been shown by others) in an especial manner to the Second Person of the Ever Blessed Trinity. When, therefore, we read in Malachi, the last of the prophets, "The Lord, Whom ye seek, shall suddenly come to His Temple, even the Angel of the Covenant, Whom ye delight in;" it is as we should expect, and all Christian interpreters are agreed that the Lord Who is the Angel of the Covenant is the same as the Word of the LORD Who appeared to Abraham and made the covenant with Him; the same as the Angel of the LORD that appeared to the Patriarchs, even God the Word.

How exquisitely tender is the account of the first appearance of the Being of unique grandeur, the Angel of the LORD. Hagar, the slave of Sarah, wronged by her mistress and of a high spirit, is fugitive and like to perish. What can we imagine as more deserving of tender compassion than a fugitive slave, about to become a mother, wandering without food or guidance in the trackless desert? "And the Angel of the LORD found her," found her as if in His compassion He had been seeking her. And again, a second time to Hagar, a second time an out-cast, it is the Angel of the LORD that came with words of sympathy and encouragement.

But time fails to speak of all the appearances at the various periods of crises of distress or necessity

of the chosen of God. He it is that forbids the death of Isaac on Mount Moriah ; that watches over and appears to Jacob ; that led the people in the wilderness ; Who appeared to Gideon ; was seen of Zachariah. To Moses there was the promise,* " My Presence (or rather as the Hebrew has it, My Face) shall go with thee, and I will give thee rest," and Moses said, " If Thy Face go not up with me, carry us not up hence." This the Greek translators naturally render " Except Thou go not up Thyself with us."

I dare not go on to speak of more Theophanies or preludes of the Incarnation ; how God the Word was seen of Isaiah (as testified by St. John†), by Ezekiel and Daniel, and other holy men of old ; attention must be drawn to the fact that the appearances granted for keeping up the witness of the promised Gospel gradually ceased, as did prophecy, and to a certain extent (with the exception of the sacrifices) types, as the awful hush of the three hundred years' silence preceded the realization of " the desire of all nations."

Nor did " God leave Himself without witness" outside Scripture. There are to be found in many heathen nations traces of a belief in the Incarnation of God, often, alas ! defiled and obscured by the grotesqueness and impurity of the minds of sinful men, but still testifying to primeval or patriarchal tradition.

Nay, more than this, there is the marvellous fact of the whole course of history converging upon this

* Exodus 33 : 14, 15.

† St. John 12 : 41 quoting Isaiah 6.

one central fact ; history, not only of the Jews, but of the various nations of the world, proving that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." The conviction arising from the observation of this has been the means of converting many to the truth. A great historical scholar of the last century, who had been sceptical, suddenly saw the clew to his historical difficulties.* "The whole world seemed to be ordered for the sole purpose of furthering the religion of the Redeemer, and if this religion is not divine, I understand nothing at all." No fortuitous concourse of atoms of history could have produced the development of events making the whole order of the world fit for the Birth of the LORD.

But at length there came "the dispensation of the fulness of time," and God "gathered together in one all things in Christ, both which are in Heaven and which are on earth," and God the Son was born into the world a man: "The WORD was made Flesh."

"O Lord, what is man that Thou art mindful of him, and the son of man that Thou visitest him ! Thou madest him lower than the angels to crown him with glory and worship !"

"The fulness of time had come," the heiress of the throne of David was a maiden of low estate in a poor village of a despised district of a conquered country. What could seem weaker in the eyes of men ? As an heiress she was espoused to her nearest male relation, whose genealogy would be the same

* See Appendix F.

as hers one or two steps back. She must have been of tender years, for though espoused she was not married. As beseemed an holy maiden she was within, perchance at her devotions, when the Angel Gabriel came with his message of stupendous import. As the first word in Latin of the angel's message was the name of our first mother in Latin reversed, so the Latin Fathers have delighted to say that Mary's humble, faithful, obedience, reversed Eve's proud, distrustful, disobedience. The *Ave* of the angel was the commencement of the reversal of the fall of *Eva*. If when the devil spake to Eve, our death hung on her reply, may we not say that when the angel spake to Mary, our life hung on her reply. Truly the faith of the Blessed Maiden must have been stupendous ! " When the fulness of time had come God sent forth His Son, made of a woman." " Behold !" cried Isaiah, in rapt prophecy ; " Behold ! a virgin shall conceive and bear a Son." One hundred years of human life later Jeremiah proclaimed, " The LORD hath created a new thing in the earth, A woman shall compass a man." Seven hundred years after Isaiah " the fulness of time" came, and " the WORD was made Flesh ;" " made of a woman" only ; made of the Virgin Mary, His mother.

Reason, logic, experience of man are here stultified, and yet we cannot but see the fitness from all points of our limited view. There are four ways in which we can conceive of man being produced. First, without man or woman, as was Adam, by God's will alone ; secondly, of man alone, as was Eve by God's operation ; thirdly, of man and woman,

as the generality of mankind by God's blessing ; lastly, of woman alone by the operation of God, as was Christ. Had not this last possibility been realized the universe would not have been perfect. So reasoned the holy man of old.*

Reason and experience must stand aside, but faith is quickened, hope bounds to the front, and love blazes forth like the fire on the altar which was never to die out. Faith, hope, and love cling around the Son of man, Who is also the Son of God. Without the Incarnation this were impossible, for God is of Majesty Unapproachable.

The message was received at Nazareth in Galilee, but the Scripture said that Christ should be born at Bethlehem, and the exigencies of the Empire of Rome were to be allowed to bring this about. A census was to be made previous to taxation, and the Heiress of David with her espoused guardian went to Bethlehem, where the family records of David were then, that the two might be registered and enrolled for civil purposes. But not for purposes of worldly empire alone. When shall we learn the lesson that Nebuchadnezzar had to learn at such cost to himself, "that the Most High ruleth in the kingdom of men." Augustus at Rome was but caring that Christ should be born at Bethlehem when he bade his scribes issue his mandate.

"And so it was that, while they were at Bethlehem, the days were accomplished (the fulness of time had come) that she should be delivered. And

* St. Bonaventura quoted by Westcott in "The Gospel of Creation." St. John's Epistles, p. 288.

she brought forth her Son, the Firstborn, and wrapped Him in swaddling clothes, and laid Him in a manger ; because there was no room for them in the inn."

God's " strength is made perfect in weakness." " God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things that are mighty."

The glorious and marvellous news was first related to simple shepherds doing their duty to their sheep ; " Keeping watch over their flock by night." To them the message came by a solitary angel, " Unto you is born this day in the city of David a Saviour, which is Christ the LORD." And when the message was delivered, while the shepherds were amazed, the heavens could not contain themselves for joy. The dark violet curtains of night were rolled back, the stars disappeared, and the whole welkin was alive with multitudes, multitudes of the Heavenly host praising God and saying, " Glory to God in the highest, and on earth peace, goodwill toward men."

Ay, and who can contain themselves when they think of this exhibition of the love and mercy of the Creator ? The angels received an access of blessedness and benefit from the conjunction of their Creator with His creature ; the various divisions and departments of the Created Universe were " partakers of the benefit," but how much more the whole race of man ! Words are utterly inefficient to express the feelings of joy and gratitude that we feel at Christmas.

Glory be to God in the highest ! Glory be to the Father Who sent His Son, glory be to the Son, the Word made Flesh for us, glory be to the Holy Ghost by Whose operation the Word was made Flesh.

Glory be to the Father, and to the Son, and to the Holy Ghost : as it was in the beginning, is now, and ever shall be, world without end. Amen.

LECTURE IV.

PERFECTION OF SYMPATHY.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life."—1 ST. JOHN I : 1.

THE beginning of the First Epistle of St. John has a great similarity to the beginning of his Gospel : this has been remarked by all commentators from the first. There is, however, this difference : while the commencement of the Gospel leads up to the Incarnation, the Epistle begins from the Incarnation and speaks of the resulting effects or responsibilities. As the later Greek Fathers point out, St. John begins his Epistle by claiming for the Christian faith that it is "from the beginning ;" it cannot be spoken of as new by the side of Jew or Gentile creed ; it ranks far before either, and they are inferior in age, and the Gentile corrupt in addition.

He claims that this perfection of the Incarnation is the groundwork of all Christian teaching ; it is the basis of Christian creeds and Christian morality. He claims here the perfection of the Body of the Incarnate Lord, as he claims the evidence of the three senses which bear on the question—hearing, seeing, touching. Indeed, upon the second of these—seeing—he dwells somewhat remarkably, perhaps as

referring to that sense to which credence is most commonly given, but not only so, for the word and the tense are both changed and there is meaning in the change. The first statement "we have seen with our eyes," is of a sure personal experience, while the second, "we gazed upon," implies careful investigation, steady contemplation, and is grouped with "our hands handled," which speaks of no superficial or hasty impression, but the deliberate and matured assent of the satisfied senses. Still the mystery thus assured was no modern or recent development, it was "from the beginning," as St. Cyril of Alexandria* said: "The mystery of Christ was no recent thing, but rather it was foreordained before the foundation of the world as God foreknew what would be." But when the "fulness of time" had come, and the course of events was ripe for the fresh intervention of Divine Power, then "the Word was made Flesh," by the operation of the Holy Ghost. The great stress laid by St. John on the Human nature of our Lord shows that the mind of Christians in his day had so fully accepted the supernatural and superhuman character and nature of the Lord that, as the Docetæ did in his own day and as Eutyches did afterward, they were apt to ignore, or explain away, or to minimize the reality of His Body, and the integrity of His Humanity.

Hooker† has beautifully represented one reason given by the Fathers, why God the Word became Incarnate rather than the Holy Ghost; but this im-

* On Isaiah, Book III., Tom. V. (Isaiah 41 : 4).

† "Ecclesiastical Polity," Book V., li ; § 3.

plies that the main reason of the Incarnation was the Redemption of mankind. "It became Him by Whom all things are, to be the way of salvation to all, that the institution and restitution of the world might both be wrought by one Hand." St. Athanasius* has the same idea, which he expresses thus: "The Word alone could repair and restore the Image of God in man, because He is the Divine Prototype. By means of men this were impossible, for they were made after an Image; nor could it be by angels, for not even they are God's Image. . . . None other was sufficient for this need, save the Image of the Father. The Word was Redeemer because He was the Creator." So St. Augustine: "In your mind is the Image of God, the mind of man takes the Image. It received it and by turning aside to sin discolored it. He that had previously been its Former, Himself comes to it as the Reformer, because by the Word were all things made, and by the Word was the Image impressed on the mind." † The Word was made Flesh.

Here, then, comes in a startling thought, which arises out of this stupendous mystery. The flesh thus assumed by God the Son must thus become Divine. St. Peter, therefore, is not afraid to say of those who by Baptism have become members of Christ, as it were married to Him, "members of His Body, of His Flesh, and of His Bones," that they are "partakers of the Divine Nature." St. Athanasius, ‡ therefore, relying upon this, boldly

* "De Incarnatione," xiii., Opera Patavii, 1777, Tom. I., Pt. I., p. 47.

† See also St. Leo, Sermon. De Pass. Dom., xii.

‡ Orat. c. Arianos, II., § 70, Opera I., p. 425.

says: "Therefore did He assume the originated and human Body that, having renewed it as its Framers, He might in Himself make it Divine, and thus lead all of us into the Kingdom of Heaven after His Likeness." And again, "For He was made Man that He might make us Gods in Himself." And again, "He was Incarnate as Man, that we might be made Gods." This is in and by intimate union with Him. For the Council of Constantinople* in the seventh century was not afraid to say that "His Flesh had become Deified;" and the pseudo-Chrysostom draws the natural conclusion that in consequence of this His Body was "to be worshipped with God the Word, since by oneness with Him He had Deified it." Therefore is it that we worship Him as Man; "O Son of David have mercy on us!"

This, however, must not lead us to the error of supposing that our Blessed Lord did either adopt a phantom Body, or having adopted a real body, so absorbed it into His Divinity as to have practically but one Nature and that Divine. St. John is strong in his protest against this. Not only does he say that "the Word was made Flesh," not only "Every spirit that confesseth Jesus Christ come in Flesh;" but also "they that confess not Jesus Christ still coming in Flesh, he is a deceiver and an antichrist." The Lord Jesus Christ was born into the world a human being "made of a woman;" He retained the integrity of His human nature all His life, He died and rose again with the same Body, He could say,

* "Labbe Concilia," Tom. VI., col. 1026.

"Behold My Hands and My Feet, that it is I Myself—Handle Me and see, for a spirit hath not Flesh and bones as ye see Me have." He is still "coming in Flesh;" He therefore is Perfect Man still. Oh glorious thought! There is even now at the Right Hand of the Majesty on High, A MAN, wearing our nature in common with us. Therefore may we say with St. Paul that "God hath made us sit together in heavenly places in Christ Jesus."

But here again we have to avoid another error, which would lead us to think that, as there are two Natures, intimately conjoined, but perfectly distinct, in Christ, so, likewise, there must be two Persons. This error would cut at the root of Christianity. We saw that as angels cannot be said to have a common nature, so that if "He had taken hold of angels," the benefit would have been mainly, if not wholly, confined to the particular angel assumed. Similarly, had the Lord taken to Himself the Person of a man, inasmuch as no one person can share his personality with another, that human Person would have been infinitely advanced and would have received benefits far beyond any other creature; though even then some benefit might have (to speak with deepest reverence) leaked out to other creatures; even as the family of a Prince receive some distinction from the exaltation of their relative. But the Person of God the Son took to Himself the Nature of man and not the person of a man. So that when "the Holy Thing," born of the Virgin Mary, had attained the period of growth when it achieved personality, the Personality was that of God the Word, the Son of the Father. "The Flesh and the

conjunction of the Flesh with God began both at one instant ; His making and taking to Himself our Flesh was but one act, so that in Christ there is no personal subsistence but one, and that from everlasting. By taking only the nature of man He still continueth one Person, and changeth but the manner of His subsisting, which was before in the mere glory of the Son of God, and is now in the habit of our Flesh. . . . Christ is a Person both divine and human, howbeit not therefore two Persons in one, neither both these in one sense ; but a Person divine, because He is *Personally* the Son of God ; human, because He hath really the nature of the children of men. In Christ, therefore, God and man, ' there is (saith Paschasius) a twofold substance not a twofold Person, because one Person extinguisheth another, whereas one nature cannot in another become extinct.' For the personal being which the Son of God already had suffered not the substance to be personal which He took, although together with the *nature* which He had, the *nature* also which He took continueth. Whereupon it followeth against Nestorius that no Person was born of the Virgin but the Son of God, no Person but the Son of God baptized, the Son of God condemned, the Son of God and no other Person crucified, which one only point of Christian belief, *the infinite worth of the Son of God*, is the very ground of all things believed concerning life and salvation by that which Christ either did or suffered as Man on our behalf." * Therefore saith our Article " two whole and perfect natures—

* Hooker, " Ecclesiastical Polity," Book V., ch. lii., § 3.

that is to say, the Godhead and the Manhood, were joined together in one Person, *never to be divided*, whereof is one Christ, very God and very man." So that we can say He suffered, He was buried, He descended into Hades. For even when in death His Body was separated from His Soul, so that His Body was laid in the sepulchre, and His Soul and Spirit went to the place of departed spirits, and "preached to the spirits in prison," yet His Deity was separated from neither Body, Soul, nor Spirit. "The Body and Soul still subsisted as they did before by the subsistence of the Second Person of the Trinity."

It was a failure to perceive this that gave rise to the heresy of the Nestorians. For if the Person of the Son of God was born of the Blessed Virgin, she was the mother of Him Who is God, and therefore the Mother of God. From this title they shrank with a somewhat natural awe and dread, and wished to express it by the phrase Mother of Christ, but the Person of Christ was God the Son; and when they were pressed by this truth, they sought refuge in the graver heresy of asserting a double personality, which is alike contrary to Scripture and Reason.

"The Son of God by His Incarnation changed the manner of that Personal subsistence, which before was solitary, and is now in the association of Flesh, no alteration thereby accruing to the nature of God." I would here again take refuge in the accurate language of Hooker, "Of both natures there is a *co-operation* often, an *association* always, but never any mutual participation whereby the properties of the one are infused into the other. A kind of mutual commutation there is whereby those concrete

names GOD and MAN, when we speak of Christ, do take interchangeably one another's room, so that for truth of speech it skilleth not whether we say that the Son of God hath created the world, and the Son of Man by His death hath saved it, or else that the Son of Man did create and the Son of God die to save the world. . . . When the Apostle saith of the Jews that they crucified the Lord of glory, and when the Son of Man being on earth affirmeth that the Son of Man was in Heaven at the same instant, there is in these two speeches that mutual circulation before mentioned. In the one there is attributed to God, or the Lord of Glory, death whereof Divine Nature is not capable ; in the other ubiquity unto man which human nature admitteth not. Therefore by the Lord of Glory we must needs understand the whole Person of Christ, and in like manner by the Son of Man the whole Person of Christ must necessarily be meant, Who being man upon earth filled Heaven with His glorious presence, but not according to that nature for which the title of Man is given Him."

Therefore is He the Son of Man, and not the Son of *a* man. This will account for the title "Son of humanity" given Him in the Liturgy of Malabar. He is the Representative man, the last Adam, in Whom once more mankind is recapitulated,* and drawn up to a head, as they had all issued from one head, the first Adam.

He took our nature in the fulness of its integrity. He had a perfect Body, and He has it now. In

* Ephesians 1 : 10.

order to have perfect sympathy with us He took our nature from its very threshold. Man was, as our Article correctly expresses it, "very far gone from original righteousness;" not as some inaccurate theologians speak, utterly depraved and incapable of grace. Had this been true, the Incarnation would have been impossible as a partaking of our nature. There might have been a fresh Creation from the dust of the ground, but He would not then have "tabernacled in us;" it would not have been true, "forasmuch then as the *children* are partakers of flesh and blood, He also Himself likewise took part of the same." This was seen from the first, as said St. Irenæus :* "If the first Adam was taken from the earth, and God was his Maker, it was necessary that He also that was summed up into him should be made man by God and have the same likeness of origin as the former. Why, then, did not God again take dust, but rather ordained that the formation should take place from Mary? It was that there might not be one thing formed and another thing saved, but that one and the same might be recapitulated (or summed up), the likeness being preserved."

There was, then, in man somewhat on which God could take hold and build up a sinless Body.

Here, then, must we avoid two errors, one on either hand. The one would think it necessary that the glorious and unique Blessedness of the Virgin Mary should be extended to her mother, and that Mary also should be conceived without spot of sin.

* St. Irenæus, III., 21 *ad fin.*, Opera, Paris, 1710, p. 218.

But here the argument of St. Athanasius, with respect to the Arian misconception of the Mediator, will hold good. They said that the creatures of themselves were far too weak to endure the force of the Father's creating power, therefore the Son was a created Mediator. But, said St. Athanasius, this does but drive the difficulty a little farther back, and to satisfy this objection there must be an infinity of Mediators. Then he exclaims, "What extraordinary nonsense all this is!" If, then, for the honor of our Lord it is necessary that His Blessed Mother should have been conceived and born without spot of sin, this does but drive the difficulty a little farther back. But we find that almost as a warning St. Matthew in the *regal* genealogy of our Blessed Lord, most unusually inserts the names of four women, each of whom has some blot or stain of character: incestuous Tamar, the harlot Rahab, the Moabitess Ruth, the adulterous Bathsheba. The purity *ab initio* of the last link is no more necessary than that of previous links. Remark, too, that though the main stock or trunk of the tree of Jesse was cut down and only the stump remained, though the line of Solomon after the flesh was cut down and his idolatrous seed were exterminated, as would seem probable, yet as St. Luke shows in his *natural* genealogy of our Lord, the descent by natural birth was from Nathan the younger son of David by the same adulteress Bathsheba, so that this argument cannot be put on one side by assuming St. Luke's genealogy to be more correct. Then, again, the Lord Jesus would be isolated from us, and He would not be in perfect touch and sympathy with us if the

opinion of the Immaculate Conception of the Blessed Virgin Mary were a truth of God and therefore a necessary doctrine.

On the other hand, a far more terrible error has appeared first in this century ; it is so horrible that few have ever spoken of it. The very gifted but strange Edward Irving, from whose congregation the so-called "Irvingites" took their rise, invented the notion that our Lord took to Himself a body of sinful flesh, of fallen humanity. This has only to be mentioned to be rejected with abhorrence.

The Incarnate Lord, then, had a perfect Body, subject to infirmities but not defects. It was shaped and born ; it grew in size and strength ; it ate and drank ; moved, worked, and walked ; hungered, thirsted ; became faint and weary ; slept, suffered, died. But we do not believe that He assumed any personal defect such as disease.

He had also a Human Soul, the seat of the affections. One ancient heresy (that of Apollinaris) from an endeavor to explain the Incarnation, attempted to argue that one part of the invisible nature of man, the "reasonable soul," was lacking in the Saviour, and that the Person of God the Word took its place. But this view was condemned, for then there would not be perfect sympathy with mankind, and such a view would leave one part of man's nature unredeemed. The soul is that part of man which sides with the flesh or spirit, whichever is the stronger, and therefore often in the struggle the soul is troubled. Therefore, when there was for a time a struggle between the Divine and Human will in the Saviour, He could say, "My soul is exceeding

sorrowful, even unto death," as He had before, "My soul is troubled and what shall I say?"

He had also a Human Spirit. There does not appear sufficiently good reason for doubting that St. Luke wrote of the Holy Child Jesus as of His cousin John, "The Child grew and waxed strong in Spirit, filled with wisdom." The passage is a remarkable one, showing the gradual growth of the Holy Child, showing the reality of His manhood. "The Child was continually growing, and being strengthened in Spirit, being filled with Wisdom." It was a gradual process, as in the human infant. Then, as in the Magnificat, the Blessed Virgin said, "My spirit hath rejoiced;" so we read of her Son, "Jesus rejoiced in Spirit." So of deep sadness at sin and sorrow around Him, we read one while "He sighed deeply in His Spirit," another while "He groaned in the Spirit and was troubled." At his death He said, "Father, into Thy Hands I commend My Spirit;" and then the separation from the trammels of the body communicated new energy to His Spirit. He was therefore "quickened in the Spirit, in which also He went and preached unto the spirits in prison."

He was perfect man. He grew in body, He was gradually strengthened in Spirit, He was being filled with wisdom. He learned, He asked questions, He marvelled. But we do not read that He ever forgot. When we are told that He asked what should be done, we are specially told "that this was to prove His Apostle, for He Himself knew what He would do." Hence it would appear that He never took counsel for Himself; He may have done so as an example to

us, but not for Himself, "for He Himself knew what He would do."

Here, then, there must be a warning against an error which is now coming more and more to the front. The phrase of St. Paul, which is, indeed, hard to be understood, "He made Himself of no reputation," is being submitted to a strain which the comparison with other Scripture would hardly allow the words to bear. The Greek is "emptied Himself"—that is (as Bishop Lightfoot explains it), "stripped Himself of the insignia of Majesty." St. Irenæus seems to have had this in his mind in writing :* "For as He was man that He might be tempted, so also was He the Word, that He might be glorified ; the Word *remaining quiescent*, while He was being tempted, dishonored, crucified, and dying ; but being associated with His manhood when it overcame, and was patient, and was doing good, and rose again and was received up." This is a good commentary on St. Paul. We must always bear in mind what has been beautifully expressed as follows :† "It is vain to try to express in words that of which nothing but the Gospels open before us can adequately convey the extent, the impression left on our minds of One Who all the while He was on earth was in heart and soul and thought undivided for a moment from Heaven. He does what is most human, but He lives absolutely in the Divine. However we see Him—tempted, teaching, healing, comforting hopeless sorrow, sitting at meat at the

* Adv. Hæc., III., 19, Opera, Paris, 1710, p. 212.

† "Gifts of Civilization." Sermons by R. W. Church, Dean of St. Paul's, pp. 91, 100.

wedding or the feast, rebuking the hypocrites, in the wilderness, in the temple, in the passover chamber, on the cross—He of Whom we are reading is all the while that which His own words can alone express, 'ever the Son of Man Which is in Heaven.' The Divine Presence, the Union with the Father, is about Him always, like the light and air, ambient, invisible, yet incapable ever in thought of being away." "The Gospels show us One with the greatest of works to do, a Work so great that it sounds unbecoming to qualify it with our ordinary words for greatness ; One never diverted from His work, never losing its clew, never impatient, never out of heart, Who cries not, nor strives, nor makes haste ; One Whose eye falls with sure truth and clear decision on everything in the many-colored scenes of life ; One around Whom, as He passes through the world, all things that stir man's desire and ambition take their real shape, and relative place, and final value ; One to whom nothing of what we call loss or gain is so much as worth taking account of in competition with that for which He lived."

This is what the Gospels reveal to us ; we must then be careful to avoid the error which would suggest in some way that our Blessed Lord somehow laid aside His attributes or essential character as God, which He resumed at the Resurrection and Ascension, having prayed for this in His High Priestly Prayer at the Mysterious Last Supper.

He is perfect Man : " He knoweth whereof we are made," by personal experience. He has perfect sympathy with mankind in everything : not in individual eccentricities, but in that which is common to all.

Therefore was it that He entered the line of "transmitted humanity" rather than assumed a new creation outside that which already existed.

Some few points of this perfect sympathy must here be spoken of, that by these we may learn all ; it were impossible in a short lecture to treat of all. Indeed, it may be said that it is impossible for any one man to deal with all. The Lord was in perfect sympathy with all men, of all places, of all times. An Eastern will find points of sympathy which would not be observed by a Western ; a modern man will rejoice over continually discovered points of sympathy which were passed over by the ancients. It would then be impossible for one man to grasp that which is infinite in its possibilities. As it is, the reproach of the Oriental seeker after Christ is too well deserved : " Christ we know is neither of the East nor of the West, but men have localized what God meant to be universal."

First, then, we will speak of one point which has in modern times been objected to the perfection of our Lord's Human character. It has been said that perfection cannot be ascribed to His Humanity "from the absence of mirth and of laughter as its natural and genial manifestation." The objection is worthy of remark and of consideration if well founded.

It is remarkable that when He was on earth the Lord suffered the reproach of sympathizing too much with men in their times of mirth and joy, as well as in their sorrows and pains. " The Son of Man (He says of Himself) is come eating and drinking, and ye say, Behold ! a gluttonous man and a wine bibber." It was John the Baptist that was

represented as the morose man, standing aloof from the ordinary joys of mankind ; of him the same critics said : " He hath a devil."

It has passed into a proverb that it is recorded that the Lord Jesus wept,* but never recorded that He smiled, and no doubt this is true. But no thorough student of history would maintain that because a thing is not recorded therefore it never happened ; and in our Blessed Lord's case more has been denied that *is* recorded than affirmed to have taken place which has not been recorded.

Unquestionably we must remember that the Eastern mind in adult age, aye and even in childhood, is essentially grave and serious. The Eastern babes that I have seen seemed to me preternaturally serious and apathetic. In Egypt they would not even brush away the many flies that settled about the eyes to drink the moisture of the tear. But this is no answer to the objection ; because this is, it may be, a local peculiarity, an eccentricity, and not a common characteristic of humanity. It is quite true that the sober moralist of the East said, " I said of laughter, it is mad ; and of mirth, What doeth it ?" † but at the same time Scripture gives many instances of great humor, which is akin to mirth.

How deeply humorous is the ready answer of Joash in defence of his son Gideon ! When the people, angry at the profanation of the idol altar, demanded the death of Gideon, Joash at once answered them with ironical humor, which was accepted as

* See St. Bernard, De Adv. Do.n., Sermon IV., *juxta fin.*

† Ecclesiastes 2 : 2, cf. 3 : 4.

unanswerable. "What ! (he seemed to say) are there any who are so presumptuous as to suppose Baal cannot plead for himself ! Baal powerless ! Bring the man who dares to say this forward and let him be put to death right away while the day is yet young !" The only argument here is a humorous one. The same sense of humor seems to have been hereditary, for it reappears in the fierce mood of Gideon. When in stress of excitement he threatened the men of Succoth, he meant what he said in anger. But when he returned in triumph as conqueror, his anger is tinged with grim humor ; and his father's saying makes us feel that the reading of the Bible of the English Church is probably correct. Gideon "took thorns of the wilderness and briers, and with them he caused to know the men of Succoth." Those who have had personal experience of "the thorns of the wilderness" will realize the humor of the phrase. Then what humor there is in the irony of Elijah :* "Cry aloud : for he is a god ; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." Nor, indeed, does the moralist refuse laughter altogether ; he says : "There is a time to weep, and a time to laugh," but he agrees for man here on earth, "Sorrow is better than laughter," and the "house of mourning better than the house of feasting," because, as he says, "a feast is made for laughter, and wine maketh merry." There need be nothing wrong in mirth, then, because the Eastern apathetic mind despises him

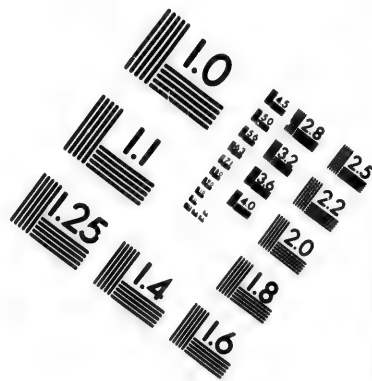
"Whose lungs are tickle o' the sere."

* 1 Kings 18 : 27.

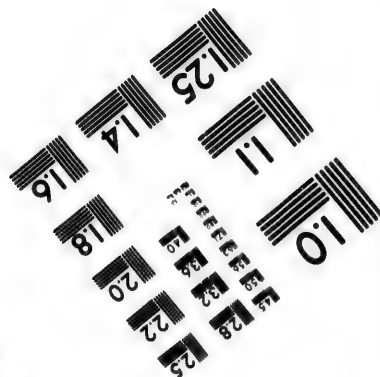
Let us agree, then, that the essential emotion of which mirth and laughter are the outward expression is a part of our moral nature.* John Keble, the generally reputed saint of our times in our Communion, was full of fun and mirth. The moral element is nothing but joy and gladness, which are only evil when in sympathy with sin or something sinful. Of this mirth and laughter are the outward expression, and therefore accidental accompaniments. The infant will laugh from sheer joy of life, as the young of all animals bound and gambol, while others around the infant will laugh and smile from sympathetic joy, for mirth is infectious. To this joy and gladness (the "gladness of life," as Scripture hath it) a stimulus is given by the exhilaration arising from food and wine. There is nothing wrong here when there is no excess. The grace after food commended by St. Chrysostom† is a remarkable proof that that ascetic saint regarded physical exhilaration from food as a blessing from God. "Thou, Lord, *hast made me glad* through Thy works." Here there seems a distinct reference, rightly or wrongly, to the "wine that maketh glad the heart of man;" which, as St. Paul would tell us, is one of the good creatures or works of God. This joy and gladness is stimulated at times by physical enjoyment, and often finds outward expression in mirth and laughter. The essence of the emotion would seem to be sympathetic gladness. The "many twinkling smiles of Ocean" betoken the depths beneath; mirth and

* See St. Clement, Alex., *Pæd.* II. v., Potter, Tom. I., p. 196.

† In Psalm 41, Opera, Tom. V., p. 1333.



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laughter are but the surface ripples which tell of joy and gladness within, and when there is no sin and wrong connected with that inner gladness there is none to be found in the outward manifestation.

Now our Lord took our nature from its very inception, and the only glimpses we have of His life before His ministry go to prove that He was very man, among human beings of His own age. As an infant "the Child was continually growing, and being strengthened in spirit, being [gradually] filled with wisdom." He was as other infants; the same words are used of His cousin John. The next glimpse we have when He was twelve years old. But how natural it all is! When the caravan was on its return to Galilee, even the Blessed Virgin took for granted that the Holy Child was somewhere in the company. He was so like an ordinary lad that she thought He was with some of His mates. She thought He was wandering, as any restless boy might, seeking for amusement, seeking for interest. It is all very wonderful, but it shows how human He was. It is utterly different from the noxious romances called "Apocryphal Gospels." We cannot, then, suppose that He was so unlike other human infants that He did not sanctify childhood by participating in its natural character of healthful joy. It seems impossible to suppose that He did not answer with sympathetic smile to the holy joy of His Virgin Mother. If He ever manifested this joy of life as a child, the emotion must have been in His nature.

But poetry says otherwise :*

* Mrs. Browning.

" No small Babe smiles my watching heart has seen
To float like speech the speechless lips between."

" This aspect of a Child,
Who never sinned or *smiled*."

This may be poetry ; it is not scriptural or historical. It is, indeed, a rather morbid view, and cannot be accepted as approaching verisimilitude. John Keble, in his *Prelections* as professor of poetry, extolled the poetry of the painter who exquisitely rendered the Holy Child in His mother's arms larger and more intellectual than nature would warrant. Such may be poetry, it is not history ; there we may not draw upon our imagination for our facts. The morbid fancy of a poet is no proof that the Holy Babe did not smile.* It would seem doubtful whether any mother could say that the Babe did not smile. The whole account of His Infancy is so human that the burden of proof lies with the gainsayer.

But passing by this accident of the essential emotion—that is, the outward expression of mirth, we do find sure symptoms of sympathetic gladness in our Lord's character.

But before speaking of these we must bear in mind the terrible physical strain of continuous weariness on our Lord's Human Body. From the time of His

* On the other hand may be cited the Christmas hymn :

" For He is our childhood's Pattern,
Day by day like us He grew :
He was little, weak, and helpless,
Tears and smiles, like us, He knew ;
And He feelth for our sadness.
And He shareth in our gladness."

Baptism and Confirmation, and His subsequent forty days' fast, throughout the years of His ministry till His sinking to rest upon the Cross, was a period of unbroken weariness, and of such mental strain, in daily contact with sinful men around Him, as we can have no distant conception of ; and this alone would have been physiologically antagonistic to outward expression of mirth.

Still we have constant reference to gladness in the Lord's parables ; in the lost sheep and the lost piece of money, when the recovery of the lost is celebrated by calling the neighbors together to rejoice over the success, and sympathetic joy is spoken of as existing among the angels of God ; and in many other parables. His Presence at a marriage feast showed this sympathy. He must have gone straight from His forty days' fast and two or three days' sojourn near the scene of His forerunner's ministry to the marriage feast with his newly-acquired disciples. He would not have gone thither to be a damper on their joy on so mirthful an occasion. Nay, He showed His full sympathy in their joy and gladness by His first miracle, whereby He prevented the poor bridegroom from being put to shame in his seven days' feast by lack of that which helped to make up their little satisfaction. He performed His first miracle to show His sympathetic gladness with the joy of the feast, and gave His host one hundred and forty gallons of that " which maketh glad the heart of man." Then, again, there is His reference to childhood's light-heartedness : " We have piped unto you, and you have not danced ; we have mourned unto you, and you have not lamented." This could

not have been said had He not sympathy with innocent gladness and mirth. Nor can we exclude from this argument the Lord's great love for little children, Whose characteristic in health and loving environment is merry mirthfulness.* Thus, while the self-control and staidness of our Lord's character was in perfect sympathy with the Eastern mind, there is sufficient intimation that He was also in sympathy with the innocent light-heartedness of mirth.

However, let us feel well assured that our Blessed Lord's Humanity is a perfect humanity, and if we in our feebleness do not at the moment see the exact answer to an objection, we may feel that without doubt it is susceptible of a complete refutation. In this case, indeed, we may feel that objectors must be hard up indeed for an argument, when lack of mirthfulness and laughter is cast up against the perfection of the character of Jesus Christ. We feel that we may have spent too much time over the objection, but the reason is that it has not commonly been noticed.

Another point of perfect sympathy which presents a difficulty is the Lord's gradual growth out of ignorance, and indeed the fact of His ignorance altogether. How could it be possible that the Person of God the Son could in any way be ignorant when He was the Wisdom of God? Still here, again, we see the perfection of His Manhood. He made acquaintance with the weakness of our understanding, while, at the same time, as St. Irenæus says, "The WORD was quiescent." This growth could not have affected the infinite knowledge of God the Son any more than

* See Appendix K.

growth of Body could have affected the infinity of His Incomprehensible Majesty. The Fathers discussed the question continually, and came to the conclusion that He was ignorant only as man, and so far forth as knowledge came to Him through His manhood. Thus "though He were a Son, yet *learned* He obedience by the things which He *suffered*;" i.e., He learned as Man, for as Man alone could He suffer, and learning implies advance in knowledge, and therefore implies comparative ignorance at least.*

It has been said that the Lord's Body was not subject to disease, because it was a perfect Body. We do not anywhere read that He was subject to sickness of Body, and indeed there are two *à priori* reasons why we should expect that He would experience immunity from sickness. The one would be drawn from the perfect sinlessness of His Body, the other from His perfect sympathy with man. For first of all, generally speaking, sickness arises from some effort of nature to extrude some defect of body, whether originally existing or imparted from without. But the Lord's Body was perfectly free from original defect; and so far was it from being receptive of infection or poison from without, that it derived such vitality from its union with God, that its touch was the source of health to others.† So, again, the Lord had perfect sympathy with man—not with this or that man, but with mankind at large. Now, humanly speaking, it were impossible that the

* See Appendix L.

† For the case of the leper healed by the Lord, it is noteworthy that each of the Synoptic Gospels records that He *touched* the leper (St. Matthew 8 : 3 ; St. Mark 1 : 41 ; St. Luke 5 : 13).

Lord could have had experience of every kind of sickness to which fallen flesh is heir, so that if we had read that the Lord had voluntarily undergone this or that sickness, it would have been possible for one man to say, "My Lord has more sympathy with me than with many others, for I now suffer from the same sickness that He underwent." But His perfect sympathy caused Him to accept what was common to man without condescending to the various forms of eccentricity developed in individuals. He voluntarily laid down His life, not because He was subject to death, but because mankind is subject to death. Here, then, may we see the interpretation of the prophecy of Isaiah as quoted by St. Matthew : "Himself took our infirmities and bare our sicknesses." The New Head of the human race, the last Adam, sustained all the collective burden of human sickness in undergoing the common end of all sickness, even death ; and in the extremity of woe of that death He summed up all the pains of all varieties of sickness and disease. In His case, too, the suffering was the greater, since the more refined the nature the more sensitive it is to pain. The Lord, therefore, suffered as none other man suffered or can suffer. Thus He had perfect sympathy with us in our sicknesses.

Then, again, just as Adam at the first summed up in himself all mankind, and therefore had the moral characteristics of both sexes,* so in the last Adam we see the same. There are seen the gentleness, the sympathy, the self-sacrifice of the female, and the

* See Appendix M.

strength of will, the hatred of hypocrisy and cant, the severe uprightness of the male. Thus, again, He has perfect sympathy with all, and each sex may look to Him as their Exemplar and approach Him with holy confidence.

Again, there has been implanted in mankind the principle of resentment, which is directed against moral evil and injury done in the world. That anger, which is one form of this, is not wrong we can learn from St. Paul, who cites the Greek translation of the Hebrew, and thus gives the Greek an authority which otherwise it would seem to lack: "Be ye angry, and sin not." Anger, then, may be without sin. Let us not allow this anger to degenerate into sin by brooding over it or allowing a just indignation to settle on its lees into malice or revenge. We need scarce ask whether in this principle, common to all, the Lord Jesus had any share; none can read the Gospels without recognizing His indignation against sin, His withering scorn of hypocrisy or false casuistry. One while in His indignation He drove out by His single arm (once with a scourge made of ropes, once with the mere force of His wrath) the crowd of hucksters and traders from the Temple; another while He scathed with bitter irony the wicked casuistry of the schools, "Full well ye reject the commandment of God, that ye may keep your own tradition;" another while He turned upon the hypocrites with the severe denunciation of the eight Woes.* Herein, then, again, we see the same.

* See Appendix N.

Another difficulty which exercised men of old was the existence of a human will in the Man Christ Jesus. We are sometimes admitted to see the existence of this. In the deeply mysterious saying of our Lord in the Court of the Gentiles on the Tuesday in Holy Week we see this, "My soul is troubled, and what shall I say? [Shall I say] Father, save Me from this hour? [Nay] but for this cause came I unto this hour. Father, glorify Thy Name." Here is distinct evidence of the voluntary submission of the human will to the Divine. It was, indeed, the sacrifice of the will that was so well pleasing to God, "the will (as saith St. Bernard) by which He chose to die, more than the death itself." We see, then, in the Lord two wills, the human will in perfect freedom subjecting itself to the Divine Will.

There is, then, no age of either sex with which the Lord cannot sympathize in all the sorrows and perplexities of our complex life. In Body, Soul, and Spirit His sympathy is perfect. For the Lord was perfect man in every respect in which we can "gaze upon Him," and as such was perfect in sympathy with all of us who have bodies. As a result, St. Mark, in the concise picturesqueness which is his distinguishing characteristic, tells us that the primeval control over the brute creation granted to the First Adam was renewed in the Second Adam. In His temptation "He was with the wild beasts."

May we learn by His example, may we use the power granted to us by union with Him to tame and subdue the wild beasts of evil passions and evil within ourselves that we may be found worthy to sing the

song of Moses, the servant of God, and of the Lamb, and worship Him that sitteth on the Throne, saying, "Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and for Thy pleasure they were and were created."

LECTURE V.

THE ATONEMENT.

"Behold, the Lamb of God that taketh away the sin of the world."
—ST. JOHN I : 29.

WHAT we have been considering thus far is indeed enough to fill us with deepest wonder and gratitude. "What is man that Thou hast been thus mindful of him, and the son of man that Thou hast thus regarded him!" Surely it is enough to warm the coldest heart, to fill the most apathetic with love. That the All Holy, self-contained God should in His overflowing love determine to call a creature into existence is indeed marvellous. That the Creator should determine that, when the fulness of the time had come, He would admit the creature to intimate and even personal union with Himself, is again a thought that is far exceeding our powers to grasp fully. We believe that the Exemplar of humanity is and always was present to the mind of God as humanity as it is in Christ Jesus. Man was formed in the image and likeness of God, and also after the Ideal existing in the Design of the Creator; so that the Creator might become Incarnate in the form predetermined from all eternity. When, therefore, it pleased God the Son to reveal Himself to the Patriarchs, we may believe without impiety that

He assumed an appearance similar to that Body which He would assume when the fulness of time had indeed come. So that though the Son of God is in His Divine Nature equally invisible with God the Father, yet as a prelude or proleptic premonition, He assumed the appearance of a Body, such as He had determined to adopt really and permanently at His Incarnation. All this is indeed wonderful, and we cannot be surprised in the least that the minds of the members of the early Church were so full of the glorious thought that God had really come down to earth, that many sought to explain this by a denial of the reality of His Manhood. We see how full their minds were of the stupendous thought that their Lord Jesus Christ was God. The first martyr dies invoking his Lord as God, and the members of the Church become thenceforward spoken of as a class of "them that *call* upon the name of Jesus Christ our Lord ;" * the word is the same as when St. Peter says, "If ye *call* on the Father." † It is used of invoking a higher authority, and when calling for spiritual help distinctly implies that the Person so invoked is God. The word had been used to translate the passage in Joel, where, speaking of Gospel times, as St. Peter tells us, the prophet says, "It shall come to pass that whosoever shall call on the name of the LORD shall be delivered." ‡ This title alone, then, would prove this great truth, that the early Church clung with the greatest firmness to the belief in the Divinity of "Jesus Christ, their Lord and ours."

* 1 Corinthians 1 : 2.

† 1 St. Peter 1 : 17.

‡ Acts 2 : 21.

It is a great grief to many of us that the Unitarian perversion (for it is no less) of the text in the Epistle to the Romans has been admitted to the margin of what has been called the Revised Version.* No doubt it is true, as one of the faithful Revisers has stated, that it shows that such perversion was deliberately rejected after serious consideration ; but there is some cause for sorrow in the tone in which Unitarians have welcomed the intrusion into the margin, with the scarcely veiled hope that at the next revision it will be thrust into the text itself.

But cancel all the various texts, in which we rejoice, which tell directly of the Lord's Divinity, and yet you cannot eliminate the flood of proofs in almost every line that the writers of the New Testament, and so those for whom they wrote, believed fully in our Lord's Divinity. He is enshrined in their inmost thoughts ; He is the absolute Sovereign of their life, temporal, moral, spiritual. In Him they live and move and have their being. The one great motive power of all their action was this, "GOD was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

When, however, some began to bring philosophy into Christianity they commenced their endeavor to explain away the Incarnation. They acknowledged the Divinity, but *how* could this be reconciled with true humanity? When errors came in by way of explanation, then St. John proclaimed with persist-

* See Appendix O.

ent reiteration the necessity of absolute belief in the fact "that Jesus Christ is come in the Flesh."

This being the case, we should expect some careful description of our Lord's Birth and Infancy, but let us see how it is, let us examine the contents of the four accounts of the Gospel—that is, of the history of Jesus Christ.

Of these four accounts only two mention the fact of His Birth, only two give us any account of the first thirty years of His life, from His Birth till His Baptism. Of these St. Matthew devotes rather less than one twentieth of His book, and St. Luke rather more than one tenth of His book to the first thirty years of the Lord's life. Then of the next period until the Passover, mentioned in St. John 6 : 1, all four evangelists say much. If we put the whole four books together, rather less than one third of the entire record is devoted to this period ; St. Matthew is the fullest, St. John the least full. Of the next six months the record is slight ; St. Mark is rather the longest here and St. Luke the shortest, his account being one third the length of that of St. Mark in this section. For the next six months the record is about twice the length of the previous section. St. Luke here is far the longest, his record is ten times that of St. Mark, whose account is the shortest, and nearly double that of St. John, who comes next to St. Luke in length. From Palm Sunday until Maundy Thursday, the first four days of Holy Week, the record is nearly as long as that of the previous six months, St. Matthew giving the discourses on the Tuesday in the Temple and on the Mount of Olives. The account of Maundy Thursday Even-

ing and Good Friday equals the previous section in length. Here the three Synoptic Gospels are nearly of the same length, while St. John is longer, because he gives the discourses of the Lord at the Mysterious Supper. If these were left out of the reckoning, the Story of the Cross would be about the same length in each Gospel.*

These may be thought dry details, but they seem to teach us something. They teach that though the writers differed about the importance they attached to certain portions of the Lord's *Life*, they did not in the least differ about the importance of His *Death*.

Turn, then, to the later writings of the New Testament. The Book of the Acts contains five discourses of St. Peter. Each is framed on a similar skeleton. On the Birthday of the Church, the day of Pentecost, he spake† of "Jesus of Nazareth, a *man* approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know." In his speech to the friends of Cornelius, the centurion, he spoke of the Lord‡ "Who went about doing good and healing all that were oppressed of the Devil, for God was with Him." But the scheme of all his addresses may be given in the condensed report of his speech before "the Council." "The GOD of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath GOD exalted with His Right Hand to be a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins; and we are His

* See Appendix P.

† Acts 2 : 22.

‡ Acts 10 : 38.

witnesses *of these things* ; and so also is the Holy Ghost, Whom GOD hath given to them that obey Him." * They were to be witnesses of His death and resurrection, as the same St. Peter had said before the election of St. Matthias, " Of these men must one be ordained to be a witness with us of His Resurrection ;" † a witness not of His holy life, not of His miraculous works, but of His Resurrection, which necessarily implies His Death. St. Paul, therefore, declared that at Corinth, at all events, he would know nothing in his preaching " save Jesus Christ, and Him *crucified*." ‡

From this time the Cross became the very symbol of Christianity. Christians delighted to see some symptom of the power of the Cross everywhere in nature, in art, in mythology. In Egypt, in Scandinavia, in India, even in Kamschatka the Cross has been found as a symbol. In Egypt in one form it is the symbol of life, in another the symbol of steadiness and strength. In Scandinavia it is the symbol of life and strength. Thus throughout the Old Testament they recognized everywhere foreshadowing of the Cross ; no hint, however slight, to the minds of moderns seemed too small to awaken delighted acceptance with the early Christians in the first vigor of their eager faith. Not only in the brazen serpent on the pole, and the arms stretched out of Moses in prayer, when Israel fought with Amalek, but also in the outstretched arm of Joshua with the spear in it, in the cruciform spit of the Paschal Lamb, in the two sticks gathered by the

* Acts 5 : 30.

† Acts 1 : 22.

‡ 1 Corinthians 2 : 2.

widow to prepare her meal, in the rod of Moses, in the tree thrown into the bitter waters to make them sweet, in the Tau marked on the foreheads of the saved in Ezekiel, and many more. Not only so, but the Christians employed the sign of the Cross as a "seal" or external sign of blessing and protection. The Christian world was absolutely full of the Cross. Why, then, was this?

It has arisen doubtless from the deep conviction that all hope of pardon for sin, all hope of reconciliation with God, all hope of eternal life, all hope for the future depends upon the one fact,* that "when we were yet without strength, in due time Christ died for the ungodly." "Christ once suffered for sins, the Just for the unjust, to bring us to God." † "Christ was delivered for our offences, and rose again for our justification." ‡ Therefore, well did the Apostle cry out, "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world." § No wonder the first Apostles attached themselves once and forever to the Lord when they heard the witness of the forerunner: "Behold the Lamb of God, that taketh away the sins of the world!"

This was the one persuasion that filled the hearts of all, that God the Son had become Incarnate and died on the Cross for them. Therefore was the Cross the one emblem of their faith; therefore was the Cross regarded as "the sign of the Son of

* Romans 5 : 6.

† Romans 4 : 25.

‡ 1 St. Peter 3 : 18.

§ Galatians 6 : 14.

Man." * Therefore is it that the enterprising mariners hailed the Southern Cross of Stars with awe and joyful hope. Therefore do Western travellers recognize with hopeful awe the Cross marked on the mountain. Therefore have the legends arisen about the Cross marked on the back of the ass, and the red breast of the robin, and others such. Christians delight to see in everything some token of their Redemption.

Here, then, brethren, bear with me for one moment, if, as in private duty bound, I glory in the fact that my nation has made the Cross the sign of freedom to the slave throughout the world. Our ships, our navy, our soldiers glory, in the flag of the triple Cross—the Cross of St. George, the Cross of St. Andrew, the Cross of St. Patrick. The Cross protects them when alive and covers them as a pall when they die. It is not for nothing that we gather ourselves together under the banner of the Cross.

But while the early Christians rejoiced even more in the *fact* of their having been "redeemed with the precious Blood of Christ, as of a Lamb without blemish and without spot," † they raised no question as to the *method*, as to *how* the Redemption took place. They were too overcome with gratitude to ask for or to reason about the process of the Atonement made for their sins. When fervor of love began somewhat to cool and questioning began, then man began "to darken counsel with words without knowledge." ‡

In the providence of God the great truths about

* See Appendix Q.

† 1 St. Peter 1 : 19.

‡ Job 38 : 2.

the Person of our Blessed Lord and the great facts of our Redemption have been settled, but there is still much mystery about the mode and method of the Atonement. Certainly if there were no mystery connected therewith, we would be apt to think that it could not be of God, Who Himself is to us sinful men the deepest mystery of all. True it is that those do well who in simple, humble faith accept the glorious *fact* without arguing; still it is also true that those who seek reverently to use their reason, which is the great gift of God, in the endeavor to understand some fringe of the mystery, cannot be doing ill. True is that the question "*How can?*" is often the question of doubt or halting faith, as when Nicodemus* said of Regeneration in Baptism, "*How can* these things be?" and as when the Jews† said of the other Gospel Sacrament, "*How can* this man give us His Flesh to eat?" But we must remember that we should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."‡ We cannot do this without some careful thought. If this is requisite for all, how much more for the clergy, that they may "rightly divide the word of Truth."

Here, indeed, we may say that one reason why the doctrine about the Atonement has caused so much difficulty in some minds is, that the word of truth has been not rightly divided. The Christian Religion comprehends one consistent scheme of doctrine, and no one part can be distorted or exagger-

* St. John 3 : 4, 9.

† St. John 6 : 52.

‡ 1 St. Peter 3 : 15.

ated without marring the whole. When the Atonement has been represented as the act of a loving Creator, the Son of God, to appease the wrath of His angered Father, this at once introduces very grave error of fundamental importance. First we read "God so *loved* the world that He gave His only begotten Son." Next we believe that there neither is nor can be any divergence of will between Father and the Son. If God the Father be regarded as angered by sin, we must remember that there is such a terrible thing as "the wrath of the Lamb."* If "God is Love," "God was in Christ reconciling the world unto Himself."† The Atonement began and ended in the Love of God. But we must remember that true, real, deeply earnest love may be much sterner than the more superficial, shallow, and even selfish benevolence.

Then side issues have been raised about the meaning of the English word Atonement and its use in the English Bible. But these are all beside the matter. True, the word is an old English word. In the West of England, to this day, when any persons have quarrelled they are said to be "at two;" when the quarrel is made up they are "at one" again. In the New Testament the word is used for a Greek word which means "reconciliation," but a somewhat different meaning has been since attached to the word, and it is with the meaning that we have to do. But brushing all these aside, let us humbly and faithfully endeavor to see if we may in some little degree pick up some few pebbles on the shore

* Revelation 6 : 16.

† 2 Corinthians 5 : 19.

of the great ocean of mystery before us. Let us humbly submit ourselves where we cannot fathom "the depths of the riches both of the wisdom and knowledge of God. For unsearchable are His judgments, and His ways past finding out." * In such matters we must wait until "we know, even as we are known," for if a man must confess that he does not know himself (and who does know himself thoroughly?), he cannot expect here on earth completely "to know the mind of the Lord."

We have already seen that all history bears witness to a disorder in man, which science can only explain by explaining it away. This disorder is sin; it is not, it cannot be natural to man; it must be some deviation from his natural condition. There is evidence of a sense of this in heathen men apart from Scripture. St. Paul could say, "The good that I would, I do not; but the evil which I would not, that I do;" † and the heathen could say, "I see the better and approve of it, but I follow the worse." ‡

We believe that man was made by God and for God, therefore man's only happiness is in union with God. But when man's will chose that which was contrary to God's will, that union with God could no longer continue. This union being severed, man by himself alone could do nothing whatever to repair the breach. His life was cut off from the true Life. This is represented by his being cut off from the Tree of Life in the midst of the garden. He

* Romans II : 33.

† Romans 7 : 19.

‡ Ovid, *Metamorphoses*, VII. 20.

might yearn after reunion, he might be conscious of some loss, though he knew not what he had lost, but he could do nothing whatever to restore the loss. He was like a frozen man, utterly unable to approach the source of heat and light, that he might live and move. A sinful state is alienation from God ; and each act of sin, while it testifies to such alienation, can but increase, if possible, the alienation which already exists.

But still more. We read that the first act of man after his first great sin was to hide himself, or to endeavor to hide himself from God, among the trees of the garden. This was from a sense of shame; which is a sense of guilt. This sense of guilt is to be met with among the better living among the heathen. The Apostles and early preachers of Christianity among the Gentile nations made this very sense of guilt the groundwork of their appeal to the conscience. This it was which gave such meaning and force to the earnest addresses of St. Paul, "Knowing the terror of the Lord, we persuade men." * This it was that made Felix tremble when Paul "reasoned of righteousness, temperance, and judgment to come." The Emperor Cæsar was a long way off, and Felix could easily deal with accusations to be preferred against his maladministration in that court ; but when the judgment to come was pleaded, then his consciousness of guilt compelled him to feel that he would not so easily escape in this tribunal ; and hence it was that he trembled and tried to put the thought away from him, by dismiss-

* 2 Corinthians 5 : 11.

ing from his sight the preacher of the coming judgment. If there had not been this sense of guilt, dormant, perchance, but still alive in man, the task of the Apostles and their successors would have been much harder. The sneer of the unbeliever, that the preachers of Christianity traded on the fears of their hearers, proves that there was this sense of guilt that could be awakened.

Next, this would imply that there was some external standard of right and wrong by which "actions are weighed." For indeed the heathen "who know not God" still "show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." * Nor does this depend only on the word of St. Paul, though that would be enough for us. For, as has been most excellently pointed out, the same view is held by Aristotle and Cicero, testifying on behalf of the Greeks and Romans. Aristotle † had said of the upright, "Against them there is no law; for they themselves are law." Cicero said :‡ "True law is right reason, agreeable to nature, common to all, uniform, everlasting, which calls to duty by commanding, by forbidding deters from wrong. . . . Nor will there be one law at Rome and another at Athens; one now and a different one by and by; but one law, both everlasting and unchangeable, will bind both all nations and at all time, and there will be in

* Romans 2 : 15.

† Polit. III., xiii. 14, quoted by Archdeacon Gifford in "Speaker's Commentary."

‡ See Appendix R.

common one, as it were, Master and Emperor of all, God Himself." Cicero thus traces the law back to a personal power, Who is at once the expounder and interpreter of the law, God Himself. Indeed we cannot conceive of a law acting automatically without a personal Agent who will care for its enforcement and punish every breach—at least, it seems to me impossible.

The same feeling, common to all, which implies the existence of an external standard and a power to bring all to the test of this standard, implies also the absolute, unswerving uprightness of such power ; this, then, acknowledges the absolute justice of the punishment inflicted for the breach of the law.

Coextensive with this feeling there is a practice of sacrifice, the origin of which cannot be traced. The rite is met with in the very commencement of the history of the Bible, and in secular and profane history as well. Greek philosopher, Roman magistrate, Hebrew prophet, all offered sacrifice. With the Hebrews the fire of sacrifice was "ever burning on the altar, it never went out." With the heathen, sacrifice was connected with all important events of public and private life. That man should eat his meat "roast with fire," and not raw, has its origin most probably in the universal law of sacrifice. If this be so, it also implies that the sacrifice was regarded as a token of the renewal or continuance of the covenant or union with God. For it would show that man learned to eat his flesh "roast with fire," by "eating of the sacrifice ;" the being "partakers with the altar" would betoken reconciliation with Him whose Altar it was, as the sharing of a meal

with a man betokened the commencement, continuance, or renewal of a covenant. Thus Laban and Jacob "did eat there upon the heap," perhaps of a common sacrifice,* certainly in token of peace and amity. So it was, therefore, when the covenant was made at Mount Sinai,† Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel, as the representatives of the nation of the Hebrews, ate and drank, probably of their sacrifices, in the immediate Presence of God, specially manifested at the time for the purpose of the Covenant. The clothing our first parents in coats of skins‡ has been regarded by some as an intimation that animal sacrifice had been offered in the innocence of Paradise. But when innocence was lost, and sin with its attendant guilt had come in, then there was a change, not in the rite itself, but in the aspect in which it was viewed. The sense of guilt called into existence intense yearning for some propitiation, some mitigation in some way of the penalty attaching to sin, and sacrifice was regarded in some sort as a means of propitiation. There was a distinct feeling that something should be done to propitiate Divine wrath, and as between man and man "a gift in secret pacifieth anger," so a similar feeling arose between man and God. At the same time there was the full persuasion, on every ground, that the gift to be offered must be of the utmost value to the offerer. If it were of anything that came to hand, it would not be of sufficient importance; the loss to the offerer would not be in any de-

* So says the Targum of Palestine.

† Exodus 24 : 11

‡ Genesis 3 : 21.

gree sufficient to warrant the hope that the offence would be forgiven. This feeling naturally arose from the sense of the dignity of the One offended by the sin which had been committed. The very best of a man's possessions was far inferior to the man himself ; how, therefore, could a sacrifice of less value than the man avail before God ? The question of Balak was the great question of man, " Where-with shall I come before the LORD, and bow myself before the high God ? Shall I come before Him with burnt offerings, with calves of a year old ? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil ? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul ?" * There seemed to be a demand for a human sacrifice, the least that could be offered, the least that could be accepted.

Such feeling probably existed before the time of Abraham, so that the terrible test of his faith was probably not absolutely new to his experience. The offering of a firstborn son would be in the eyes of many a greater sacrifice than the immolation of self. Certainly human sacrifice was practised very widely if not universally. Among the Greeks and Romans, with the Druids of Gaul, if not of Britain ; with the Mexicans, when invaded by Cortes, human sacrifice was common and customary. This must bear testimony to a feeling that some valuable life is necessary as the least inadequate sacrifice to be offered to the offended Deity. Yet all along there was a sense that all was inadequate, all was really impotent and

* Micah 6 : 6, 7.

valueless to effect what was sorely longed for, pardon and reunion with God.

It has been said that careful examination of Revelation warrants the belief that the Creator designed a Personal Union between Himself and His creation from the first, and that man was the creature formed with sympathies with the rest of creation with this special view, that in "the fulness of time" God would become Incarnate in man's nature. The merciful purpose held on its course notwithstanding the outrage of man's sin and defection; but now, in addition to the mercy and love of taking the creature into Union, there was superadded the greater exhibition of mercy and love in the redemption and restoration of man.

Of this there were many types, and among others the whole system of Levitical sacrifices. While we cannot tell (because Revelation is silent on the matter) whether the origin of sacrifice was the command of God, yet we do know that God took that which was in existence and surrounded it with a ceremonial and ritual giving it a typical significance. This is what has ever been done. When the Lord was upon earth He took various clauses from prayers in use among the Jews and framed a prayer for His disciples. He took a rite, which was at all events then in use, and made it instinct with life as the initial imparting of the new life. He took bread and wine and made them the means of imparting spiritual food to His faithful members. So sacrifice in ordinary use in the world was taken and surrounded with typical solemnity in the ceremonial law of Moses.

Here no doubt arises a question which has caused

much debate and many long treatises ; all this cannot here be entered upon. We can only deal with some broad points which may help us, and passing by the offerings of incense and show bread, we will speak only of the sacrifices which entailed the shedding of the blood of a victim.

The offerer first laid his hands on the head of the victim. This symbolical act always implied that some effect was to result from this, some virtue or grace, or, as it would seem, guilt was understood to pass from the one who laid on hands to the other. Thus Moses was commanded to lay hands on Joshua, and we read,* " Joshua, the son of Nun, was full of the spirit of wisdom ; FOR Moses had laid his hands on him." So in connection with the sacrificial ceremony it is clear that the guilt of the offerer was in some sense regarded as passing from the man to the victim. This is clearly stated in the case of the scapegoat on the day of Atonement. In this case we read :† " Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness ; and the goat shall bear upon him all their iniquities into a land not inhabited." So in the case of the offerer we read :‡ " He shall put his hand on the head of the burnt offering ; and it shall be accepted for him to make an atonement for him."

* Deuteronomy 34 : 9.

† Leviticus 16 : 21.

‡ Leviticus 1 : 4 ; 4 : 4, etc.

Next the offerer was to slay the victim ; this would become an acknowledgment that death was the just punishment of sin, that it was what the offerer had righteously deserved.

After this the blood was sprinkled on the altar ; the blood being regarded as the principle of life, this action would typify the offering to God the life of the victim.

Then followed the consumption of the whole or part by fire. Here many explanations have been offered of the typical significance of this. It may be regarded as showing that the victim is given to God, and that nothing short of our best may be given to Him with acceptance. Then, as has been pointed out, since the word for burning is not the ordinary word, but one that is used for the smoke of the incense, this implies that the smoke of the sacrifice rising to Heaven represents the yearning of the heart toward God. The fire itself, having originally come from Heaven (" the fire shall ever be burning on My altar, it shall never go out"), would represent the fervor of love in the worshipper, originally implanted by God. " We love Him because He first loved us."

Then followed in various sacrifices the eating of some part by the priest, and again in some the eating by the offerer and his friends. As the priest is at once the representative of God and man, his eating may be a token of reconciliation and renewal of the covenant between God and man, while the eating of the sacrifice by the offerer would be the token of renewed oneness with God. To this St. Paul would seem to point, perchance, when he says :

“ For we being many are one bread, and one body :
FOR we are all partakers of that one Bread.” *

Here, then, we trace an acknowledgment of guilt, a recognition of the righteousness of the punishment for sin—viz., death, as well as an offering of the life to God in pouring forth the blood, the principle of life, and the renewal of the covenant and union with God.

But these sacrifices also testified to the necessity of some offering which would at once be perfect and afford perfect restoration to union with God. For they testified to their own feebleness by the excessive frequency of their being offered. For, as the writer to the Hebrews argues, if any one had real efficacy, then all would have been accomplished, and they would all have ceased to be offered.†

But now, as we look around in the world, we see that they *have* ceased to be offered. When the Epistle to the Hebrews was written they were still being offered at the Temple in Jerusalem. Soon afterward the Temple was destroyed, and the sacrifices at once ceased, and forever. Hebrews exist all over the world, a separate people, with a separate rudimentary faith, truncated, dwarfed, stunted, with no means whatever of offering the sacrifices which they *must* offer if they adhere to their faith in its integrity, so far as it goes.

Here, then, is a marvel ! How can we account for it ?

I, for my part, believe that on that day of Preparation, when Our Blessed Lord Jesus Christ was hang-

* 1 Corinthians 10 : 17.

† Hebrews 10 : 2.

ing on the Cross, the supernatural darkness from noon till three o'clock prevented the offering of the daily evening lamb, as well as the annual Paschal Lamb.* I, for my part, believe that the name Preparation (still used for Good Friday, and so for all Fridays in the year) is a continual testimony that St. John and the early Christian writers are correct† in stating that the eating of the Paschal Lamb by the Jews was on the evening *after* our Lord's death. What a wonderful fulfilment of prophecy! "In the midst of the week (the three years and a half of His ministry) He shall cause the sacrifice and oblation to cease."‡ In the presence of that "one perfect and sufficient sacrifice, oblation, and satisfaction," the daily and annual type were "caused to cease."

But whether this be so or not, we may rest assured that just as the dumbness of the priest Zachariah betokened the passing away of the power of sacerdotal benediction from the Levitical priesthood, so the cry of the son of Zachariah betokened the passing away of the Levitical priesthood altogether, "Behold the Lamb of God, Which taketh away the sins of the world!"

The Baptist here must have had reference to the Lamb of Sacrifice, the Lamb Who was to redeem us with His Blood. In this cry indeed is the whole Gospel of salvation. Here indeed is the One only perfect sacrifice, and when this was offered, after the probationary period of forty years, the Jewish sacri-

* See Appendix S.

† See Appendix T.

‡ Daniel 9 : 27. See Appendix V.

fices ceased at once and forever. Nay more, the heathen sacrifices began at the same time to fail, and though the Apostate Julian strove to revive them, and in some form they lingered on here and there, yet they were moribund, and have now practically ceased.

But when we come to ask the question either "How can these things be?" or "How was this done?" then we have to be very careful lest we incur the reproach that "we darken counsel with words without knowledge." We durst go no farther than Scripture doth lead us by the hand."

The death of Christ, which is so thankfully insisted on, is represented by three images in the New Testament; no one could in any way exhaust the teaching; and doubtless these three fail to cover all the meaning. The first figure employed is a propitiation or sin-offering, next a redemption, and thirdly, a reconciliation or atonement.

It is a propitiation. Herein is satisfied that yearning which seems inherent in man, for an expiation for his guilt. Man of himself alone could not offer an acceptable sacrifice; Christ has done this on his behalf as his representative. Here, then, we may see that the wrath of God is the necessary (if we may say so with deepest reverence) hostility of the Divine nature to sin. In this there is not, there cannot be any, even the smallest divergence or difference between the Persons of the Ever Blessed Trinity. We might almost call it blasphemy to say that the love of the Son sought to propitiate the

* See Appendix W.

anger of the Father ; as if both had not equal love and equal anger against sin. Sin is an outrage against God the Son as much as against the Father or the Holy Spirit. The wrath of God is the expression of justice, which hates and punishes sin, as well as the hostility of an offended Person. We may believe, then, that as He is immutable, so the hostility to sin cannot be put away until the demands of His justice have been satisfied. Pain and suffering are the signs of God's hatred to sin. These were borne by Christ, though He did no sin. Death had been declared to be the penalty of sin. This Christ underwent for us, though He deserved it not. In Christ, the Second Adam, the representative of man, there was a full and complete admission of the righteousness of the sentence of God. The Cross of Christ was, on the one hand, a proclamation of the judgment of God against sin, and also, on the other hand, on man's behalf, as has been very excellently said, "a perfect *Amen* in humanity to the judgment of God on the sin of man."

If one feature of sacrifice was the offering of our best, was not Christ our very best, "chief among ten thousand, and altogether lovely?" He is, indeed, as St. Peter said, "a Lamb without blemish and without spot." Therefore is He indeed "the Lamb of God." Hence was it that when "Christ gave Himself for us, He was indeed an offering and a sacrifice to God of a sweet-smelling savor," with such God was well pleased.

The night before He suffered He Himself said : "This is My Blood of the New Covenant, which is being shed for many unto remission of sins." Thus

He proclaimed Himself a sin-offering, and that His Blood was shed for forgiveness of sins. "He bare the sins of many," not as an arbitrary substitution of a sinless One for the sins of a whole race, but as their Representative, as bearing their *nature* (He took not the person of a man, but the nature of man), He "bare our sins in His Body on the tree" of the Cross. One while therefore He was represented by the scapegoat bearing the sins and iniquities of the people away from them, another while He was represented by the sin-offering put to death by those for whom He was a propitiation.

There was a deep mystery in His death ; it was a voluntary submission, to which He had looked forward with increasing horror. But as the root of all sin is disobedience, so to this death the perfect obedience of the Sufferer gave value, which became infinite, from the infinite worth of the Subject.

Here, too, we may perchance learn somewhat of the outskirts of the deep mystery of His death. "He learned obedience by the things which He suffered," and therein "He became obedient unto death, even the death of the Cross." We may understand somewhat of the terrible strain or effort of this obedience from the increasing horror of death which oppressed His innocent soul, part of which we are admitted to know. During the last year of His life and of His ministry, the thought of His death was ever present to His mind, and it wrung His soul more and more. When He had drawn the confession from St. Peter, "Thou art the Christ, the Son of the living God," St. Matthew tells us at once "from that time forth began Jesus to show unto His

disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Thenceforward He endeavored to prepare His disciples for His death, and may we not reverently say, prepare Himself for it? Is He transfigured before them that they might see His glory? Moses and Elijah speak with Him of His exodus or *death*, and the Lord Himself speaks of His own suffering. Again and again He speaks of this, until the time approached. After His discourse on the Mount of Olives, about the destruction of Jerusalem and the judgment of the world, He said, "Ye know that after two days is the Passover, and the Son of man is betrayed to be crucified." But in the afternoon of that same day, ere He left the Temple for the last time, some Gentiles, Greeks, not Grecians, desire to see Him. Then He saw in them the firstfruits of the millions of the Gentile world He came to bring into the one fold, and He rejoiced. "The hour is come, that the Son of man should be glorified." But thereupon the horror of great darkness came upon Him, and He said, "Now is My soul troubled; and what shall I say? Father, save Me from this hour: yet for this cause came I unto this hour." * It was the willing offering of Himself in the Temple, as of the Lamb without spot or blemish, and the offering was accepted. Then, again, two days after, in the Garden of Gethsemane, the agony became intense, such as we cannot conceive. Yet it was voluntarily undergone. Do we not hear

* St. John 12 : 23 sq.

Him say,* "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how, then, shall the Scriptures be fulfilled, that thus it must be?"

Others have faced death calmly, why then was this? Not only from intense knowledge of the physical pain and suffering, which to His perfect organization must have been far keener than to any other creature, but it was a horror of soul, which may be in some little degree conceived in the awful cry, "My God, My God, why hast Thou forsaken Me?" God had proclaimed over man, "It is not good that man should be alone." This was not said of any other of His creatures. Again was it said, "Woe unto him that is alone." This must be to teach man that he cannot find happiness apart from God—he cannot really live apart from God. But in the moment of death the Lord Jesus as man was withdrawn from the consolations of Deity, we might almost think from the consciousness of the Presence of God. To man, hardened in sin, this dereliction must be awful indeed; how far more intense in its bitterness must it have been to the Saviour. Deserted by His friends, alone, so far as human sympathy is concerned, He is also deserted of His Father; the agony now is more than He can bear. The thought of its approach was so full of agony in the Garden of Gethsemane, that supernatural strength had to be infused by means of an angel, lest He should sink under it. But now on the Cross no

* St. Matthew 26 : 53.

strength is infused. It is more than He can bear. His heart is broken, and He dies from horror and grief of mind, voluntarily accepted, rather than from pain and exhaustion of body.

Thus in some deeply mysterious way, which we cannot fully understand, God "made Him to be sin for us, Who knew no sin," and "Christ was once offered to bear the sins of many," as it had been prophesied of old that "the Lord laid on Him the iniquity of us all." "He is the propitiation for our sins."

Thenceforward we hear in the Book of the Revelation the loving and thankful adoration of the representatives of creation, uttering a new song of praise to the Lamb, and to the Lamb slain—the Lamb as it had been slain. The continual hymn is ever going up, "Thou art worthy, for Thou wast slain and hast redeemed us to God by Thy Blood."

But, again, He is also the Priest who offers the sin-offering. This was foreshown when He is called the Firstborn. Mary "brought forth her Son, the Firstborn." The firstborn son was ever the priest of the family, until the whole tribe of Levi was taken instead of the firstborn. It was foretold when the Psalmist said, "Thou art a priest forever after the order of Melchisedec." The Epistle to the Hebrews shows that for a perfect priest there was necessary not only perfect sympathy with his brethren, but that he should be "holy, harmless, undefiled, separate from sinners, higher than the Heavens." To be such he must be divine. Therefore in His double character He could do for man what man alone could not do : He could offer with

certainly of acceptance a perfect offering which could not be refused.

“Himself the Victim and Himself the Priest.”

Into the Holy of Holies in Heaven has our High Priest entered, not with the blood of others, but with His own Blood, pleading the merits of that which cannot be refused, and He ever liveth to make intercession for us.

True is it from a human point of view that “no man may deliver his brother, nor make agreement unto God for him ; for it cost more to redeem their souls, so that he must let that alone forever.” At the same time the law had laid down, “One of his brethren may redeem him,” and our Firstborn Brother has redeemed us.

This, then, is the second figure of the saving character of our Lord’s Death ; it is spoken of as a Ransom, a redemption, a purchasing the freedom of a slave who is held in bondage. The Lord Himself said that “the Son of man came to give His Life a ransom for many,” and St. Paul said that the Saviour “gave Himself a ransom for all.” This is difficult for us now fully to understand, and we may not press the idea in all its points any more than we can always press all points of analogy in our Lord’s parables. In our Lord’s day the idea of a ransom was perfectly familiar. Not only was money at times paid as the price of redemption, but sometimes one life was given to save another from death. We need not stay here to ask to whom the ransom was to be paid, lest we should be led into that strange opinion which was held for many centuries, that the

ransom was paid to the devil. There is no need to ask to whom the ransom was to be paid for the life of an animal. "Every firstling of an ass thou shalt redeem with a lamb ; and if thou wilt not redeem it, then thou shalt break his neck." The ransom was to be paid to God by the hands of His priest. "The wages of sin is death," "death had passed on all men, for that all have sinned." But the death of Christ was "a ransom for many," that they need not be put to death. No man could ransom himself, still less his brother. But "God so loved the world that He gave His only Begotten Son," Who gave His life a ransom for many.

The third figure employed in Scripture is that of Atonement, or Reconciliation. We read that "God was in Christ reconciling the world unto Himself." Here, then, has arisen a somewhat hasty attack on the language of our second article which has been borrowed from the Augsburg Confession. It says that Christ "truly suffered, was crucified, dead and buried to reconcile the Father to us." This language is said to be unscriptural ; that Scripture speaks of reconciling man to God, but not God to man. I need hardly remind you how Bishop Pearson deals with this question in his treatise on the Creed, in expounding the Tenth Article.* It seems obvious that if sin alienates at all, it must alienate both parties ; and so far as we are sinners, God must be alienated from us ; since He cannot deny Himself, He cannot be other than He is ; He must "hate iniquity." Certainly the phrase of the Article can

* See Appendix X.

be traced to earliest times. In the Liturgy of St. Clement, so called, we have the expression more than once, "The Priest was pleased to be Himself the Sacrifice, the Shepherd a sheep, to appease Thee, His God and Father, to *reconcile Thee to the world*, and deliver all men from impending wrath;" and again, "That all partakers may receive remission of their sins, thou, O Lord Almighty, being reconciled to them." Earlier than this St. Clement of Rome urged the Corinthians to implore God's pardon, "that He may show Himself propitious and be reconciled unto us." Indeed, the whole passage in the Second Epistle of St. Paul to the Corinthians speaks as of two offended parties, God and man. God is represented as giving up His wrath and being reconciled in Christ, and then calling on man to give up his enmity and be reconciled to God. Having been a Sin-offering for us, and also a Ransom, Christ has become our Peace.

Another word has been used in the endeavor to reach a fuller understanding of the Atonement, but it has no phrase to represent it in the Scriptures. It is that the Cross and Passion of Christ made a "full, perfect, and sufficient sacrifice, oblation, and *satisfaction* for the sins of the whole world." The life of perfect obedience even unto death and the death are regarded as having fully satisfied the debt which man owed to God, which, like the ten thousand talents of the parable, could not be paid by man.

Hitherto we have spoken of the objective side of this deep mystery, and may God pardon the feeble imperfection of the words. But we must remember that there is a subjective side. True, Christ is our

Representative, our Head. True, most true (thank God for it), "He hath made us accepted in the Beloved." But we must not think that there is nothing required on our part. Meditating on the death of Christ, we must realize what a terrible thing sin is in God's sight, and we must endeavor more and more to hate sin as God hates it. This should lead us to consider Christ as obeying God's law as it affected sinful man, and as triumphing over temptation and sin on his behalf and under his condition; and then faith in His Blood becomes the power in which we can learn so to suffer and so to overcome. Then, indeed, will the imitation of Christ be our object and aim. We will more and more learn to live in the world as not of it, as He was in the world, yet not for one moment divided from Heaven. Our aim should be that we be "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." * The Apostle adds, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." We should strive to be able to say with truth with the Apostle: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." † We should learn to say with Ignatius, "My lust hath been crucified, and there is no fire of material longing in me, but only water living and speaking in me, say-

* 2 Corinthians 4 : 10, 11.

† Galatians 2 : 20.

ing within me, Come to the Father. I have no delight in the food of corruption, or in the delights of this life. I desire the bread of God, which is the flesh of Christ, Who was of the seed of David ; and for a draught I desire His Blood, which is love incorruptible." *

If devout consideration of the Passion of Christ effect in us a due apprehension of the character of sin, then shall we recognize the necessity of becoming and being dead unto sin and alive to righteousness, and then for us Christ will not have died in vain.

This helps us to understand the language of the greatest saints of God. At times they use language in depreciation of self which seems strained and unreal. It is because they have entered more deeply into the mind of Christ and have learned to begin to hate sin as God hates sin. When one begins to realize what sin is in God's sight, then he feels that none can have so offended against light and knowledge as he has himself, and in the ray of the sparkle of God's infinite holiness he is compelled to acknowledge himself the chief of sinners.

The power of the Cross of Christ is ever fresh, it exhibits the righteousness and the love of God. It shows what a condemnation our sins have deserved, it reveals an extent of mercy we could not conceive. "I, if I be lifted up, will draw all men unto Me."

The cry of the Baptist in the text first drew disciples after the Lord. He cried, "Behold the Lamb of God, Which taketh away the sin of the world,

* Epistle to the Romans 7.

and the two disciples heard him speak and they followed Him."

God grant that we may follow Him! If we do we shall be privileged to sing His praises in His Temple in Heaven, and this will be the burden of our song, "Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb forever and ever." *

* Revelation 5 : 9, 12, 13.

LECTURE VI.

THE SACRAMENTS.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—ST. JOHN 1 : 12, 13.

CHRISTIANITY is the only religion which may be called a religion of the body. There was in other religions a persuasion that the soul was immortal, but Christianity alone taught the Resurrection of the flesh. In popular parlance Christianity is spoken of as a spiritual religion, and doubtless this is true, but it is the great exception in being the religion of the *body*. The starting-point for this is, as in all other things, the Incarnation. That is the key to all our mysteries, that is the solvent of all perplexities; "hold fast that thou hast" in this great doctrine, and all else falls into its place.

Man was created with a complex nature so as to embrace somewhat of all creation, spiritual and material. He was created so as to form the focus, as it were, in which all the rays of creation centred. He was created as one being, and from that one being all mankind has been developed. The Incarnation explains the reason of this. God the Son, God the Creator had prepared a creature who should be a microcosm, a summary of creation, that by taking

to Himself the nature of this creature, He might join to Himself all creation. "The Word was made flesh, and dwelt among us."

The Incarnation, then, must have communicated blessing to every part of creation, since Jesus Christ, the Son of God, is in living union with all creation through man's nature. At His birth, therefore, though "He took not angels, but the seed of Abraham He took;" when the Gospel was announced and the angel had proclaimed His birth, the innumerable companies of angels at once were revealed praising God for His mercy; for they, too, shared in the benefit of the union of God with His creature. Their spiritual perception had never been dimmed; they became at once conscious of the commencement of the benefit, infinite in its possibilities of development. As has been pointed out, there is reason to believe that each angel is complete in himself, each has his own peculiar nature, and it is also believed that the creation of angels has ceased—their number is complete. If this be so, we may understand that the communication of the benefit derived to the whole of creation at the Incarnation was made at once to the angels with unlimited possibilities of enlargement. But with mankind this was not so. Multitudes had passed away since the fall of Adam. Multitudes were yet unborn. How were they to participate in the blessedness of the Incarnation?

Man, as we have seen, was made by God, and man was made for God; his only hope of real happiness is being in union with God. But the sin of Adam broke this union beyond the power of man to repair. Not only so, but the guilt of the sin by itself

prevented union, without some sacrifice or atonement being made. This, as we have seen, is mysterious, but forgiveness is in itself mysterious. We may ask, How can the breach of a law be forgiven? but we cannot readily receive an answer. Sufficient for us must the fact be that God has promised forgiveness, and that "the Son of man hath power on earth to forgive sins." The Atonement has been made, the Sacrifice has been offered, Redemption is complete, Satisfaction is perfect. The great barrier to union has been removed. But that which has been won for all must be applied individually. The union with God must be restored individually.

In the first Adam the union with God was granted, but in such a manner as made it possible that the union might be broken if man did not keep the commandment. In the last Adam the union of God with man was so intimate, arising from the Personal union of God the Son with man's nature, that it was impossible that it should ever cease. We do not know, we need not ask, whether it would have been possible for Adam to have handed on this union to his children if he had not sinned. He did sin, and did not transmit the union he had himself lost, for he had it not; therefore, at all events, he could not hand it on. But there is no question that "the last Adam was made a quickening Spirit," quickening, life-giving; He could therefore extend His life of union to others. "I am come (He said) that they may have life, and have it more abundantly." * We must, therefore, ask how this blessing may be ex-

* St. John 10 : 10.

tended to us ; we must ask, as did the first converts, "What must we do to be saved?" The answer will be the same as ever. The Creator requires in the first instance the subjection, the willing, free subjection of the will of the intelligent agent to His Will. This cannot be without a struggle, as indeed is seen in the Incarnate Saviour. His Human will was bowed to the Divine, and His Human soul was wrung in the conflict.

We believe that "all the benefits of His Passion" and His Incarnation extend backward in time (as man understands time) to Adam, and forward till time shall be no more. There is not so much difficulty about understanding that living men can have the opportunity of choice granted to them, as about understanding how the preceding generations could have had this opportunity. Human reason (to speak reverently) forbids us to believe, nay revolts from, the arbitrary decree which Calvinism and Moham-
medanism pretend. The two are certainly similar. "When God, so runs the Moslem tradition—I had better said the blasphemy—resolved to create the human race He took into His Hands a mass of earth, the same whence all mankind were to be formed, and in which they after a manner pre-existed ; and having then divided the clod into two equal portions, He threw the one half into hell, saying, 'these to eternal fire, and *I care not* ;' and projected the other half into Heaven, adding, 'and these to Paradise, and *I care not*.'" Human morality revolts against such blasphemy, and we turn with unutterable relief and adoring gratitude to the words of *our* Creator, "God so loved the world that

He gave His only Begotten Son, that all that believe in Him should not perish, but have eternal life." But how can the dead "believe in Him of Whom they have not heard?"

First, then, we may say that they had the opportunity, when alive, of believing by faith on Him Who was to come. By faith "Abraham rejoiced to see the Lord's day, and saw it, and was glad." In manifold ways, of which we know nothing, there must have been opportunities granted for faith in "Him that is coming." Thus Noah was a preacher of righteousness, and the long and careful preparation of the ark, spreading over one hundred and twenty years, was in itself a practical sermon of great value, and must have produced an effect to which, as we shall see, St. Peter refers.

But more than this. Doubtless all will be struck with the great stress laid upon our Lord's death in the Apostles' Creed. The absolute reality of that death is emphasized remarkably. "He suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell." The infinite importance of His Resurrection as well as of His Death gives a reason for this. To exhibit the reality of the separation of His soul from His body (in which death natural consists), it is said that as to His body He was buried in the sepulchre; as to His invisible soul and spirit He descended to the place of departed spirits. This latter truth is regarded by our Church of such importance that it is made the subject of a separate Article; and though, when the Articles were finally issued, a clause of the Article was omitted to suit some minds, yet the English

Church in 1549 altered the Epistle for Easter Eve, and in 1552 altered the first lesson for Matins of that day in a way which showed her own mind. Before 1549 the Epistle was the same as we now have for Easter Day, but since that day the great declaration of St. Peter about the preaching to the spirits in prison has been the Epistle, and since 1552 the Old Testament lesson for Matins has been the ninth chapter of Zechariah, where we read, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope." Here, as appropriate to the day when the Sacred body of the Lord kept Sabbath in the tomb, and His spirit was active for the good of souls in the place of departed spirits, the prophecy is read speaking of His rescue of the prisoners of hope, the spirits in prison, as St. Peter says.

There can be little doubt about the meaning of the passage in St. Peter. The more the accuracy of Greek grammar is acknowledged the more clearly is it seen that St. Peter says that the spirit of the Lord Jesus Christ, set free by death from His sacred body, at once became more active ("quickened in the sphere of His spirit"), and went and heralded forth His Gospel "to the spirits in prison; which were sometime disobedient, when once the long-suffering of God waited in the days of Noah." * This distinctly implies that some, at least, of those who were disobedient in the days of Noah, and were visited by the temporal punishment of the flood, had

* 1 St. Peter 3 : 18-20.

an opportunity of listening to, and therefore, we should think, of profiting by the preaching of the Gospel.

St. Irenæus, therefore, could say,* "For this reason also the Lord descended into the lower parts of the earth, preaching the Gospel of His coming to them also, since remission of sins was manifested for those that believe on Him." Tertullian also could say, with that excellent terseness which is his characteristic, "He did not ascend to Heaven before He descended to the lower parts of the earth, that He might there make the patriarchs and prophets *partakers of Himself*."† As has been said elsewhere, "The Lord having been born the first begotten of the dead, and receiving into His bosom the ancient fathers, *regenerated* them into the life of God." The two statements may well be taken to explain one the other. He regenerated them by making them partakers of Himself, and this in some mysterious way in connection with His descent into Hades.

Thus, then, we may believe that He made the disembodied spirits partakers of the salvation procured for them as for us. But for those still in the body there was a different scheme whereby the Incarnation was to be extended to the individual.

Here, then, we should naturally expect that as Christianity is a religion of the body as well as of the soul and spirit, affecting and consecrating the whole of man's nature, "ourselves, our souls and bodies," so there should be some external means of grace affecting the body, and through it the soul and

* Adv. Hær., IV., xxvii. 2.

† "De Anima," lv.

spirit which inhabit the body, and at present derive their knowledge through the body. Here on earth if one spirit of a man desires to communicate with another it is by means of the body. If a man wishes to learn God's Word and His Will, it is ordinarily by means of the body ; he either reads it as printed or written, or hears it read in his ears. It is ordinarily a law of God (so far as we can recognize law) to work in the visible world by visible means, and to teach man about spiritual and invisible things by means of bodily and visible things with which he is cognizant. It is an erroneous and false view which endeavors to minimize the importance of the body and to depreciate it. The fact that God the Son took to Himself a body and shrouded His glory behind a veil of matter should teach us the importance of matter. The Incarnation was termed a sacrament by the ancient Fathers, and similarly those sacred and special means whereby the Incarnation is extended and applied to the individual man were also called sacraments.

The Incarnation was not merely for man's sake, it was not an accommodation to man's comprehension, that man might appreciate and understand what God was doing for him. It was also to elevate and consecrate the nature He had assumed ; as St. Athanasius loved to say, " God became man that men might become gods." By the Incarnation were united God and man, Heaven and earth. In pursuance of this glorious design, the Lord Jesus instituted the sacred means of grace which we call sacraments, which have by His appointment a Heavenly and spiritual part, and also an earthly and visible part ;

the invisible and spiritual part being attached to and conveyed by the visible and material part in some mysterious manner, in consequence of His appointment.

Here, too, we may observe that in a remarkable manner similar errors show themselves with respect to the sacraments as had been displayed with respect to the Incarnation. Eutyches had said that the human nature had been so absorbed and assimilated into the Divine, that it had become lost as a drop of vinegar would be in the ocean. So that the Eutychian heresy denied practically the separate existence of the two natures. Similarly, in respect, at least, of one of the sacraments, the outward part was said by some erroneous teaching to have been completely annihilated by the inward and spiritual part. Theodoret adduces the analogy of the sacrament of the Holy Eucharist to make plain the teaching about the truth of the Incarnation. It has been also thought that the heresy of Nestorius has its counterpart in the error of those who "say that the sacramental action typifies in the external order a spiritual process taking place *pari passu* in the unseen."

The sacraments, then, derive their force solely from the institution of the Saviour Himself, or of His Apostles under His direction and the inspiration of the Holy Ghost. No man can invent a sacrament for himself; none has the least authority to say this or that ceremony shall be the means of bestowing grace, unless there be scriptural authority for the same. Otherwise we may have the same mistake that was made by Micah when he engaged the de-

scendant of Moses as his chaplain, "Now know I that the Lord will do me good, seeing I have a Levite to my priest." Some seem to say, "Now all is right, for I have a priest, or deacon, for my bishop."

With respect to the number of the sacraments there need not be much serious controversy. The number often depends upon the meaning attached to the word, which was defined with more and more accuracy as the centuries of Christian thought passed away. The Greeks called the sacred instrument or institution a "mystery," which the Latins translated "sacrament." The Latin word was originally a legal term for the security or caution money paid into court by the parties to a suit. Thence it became a military term, first for the preliminary engagement for service and then for the oath which bound the soldier to his standard. From this the word was pressed into the service of Christianity as meaning any matter of deep teaching, and then as we commonly understand it in the present day.

If, then, we understand the word in the first Christian sense of *mystery*, the number of sacraments is practically unlimited. Thus when St. Jerome says of the Book of Revelation that "the very order in which the words occur is itself a *sacrament*," and when St. Augustine says that the deluge in the time of Noah was a *sacrament*, they use the term in its widest sense. The question of the meaning of the word is so carefully explained in the second Book of Homilies of the Church of England, that the whole passage is here given.

"Now you shall hear how many sacraments there

be, that were instituted by our Saviour Christ, and are to be continued, and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a sacrament—namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two—namely, Baptism and the Supper of the Lord. For although Absolution hath the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are; and therefore Absolution is no such sacrament as Baptism and the Communion are. And though the ordering of ministers hath his visible sign and promise, yet it lacks the promise of remission of sin, as all *other sacraments* beside the two above-named do. Therefore neither it nor any other sacrament else be such sacraments as Baptism and the Communion are. But in a general acception, the name of a sacrament may be attributed to anything whereby a holy thing is signified. In which understanding of the word the ancient writers have given this name not only to the other five, commonly of late years taken and used for the supplying the number of the seven sacraments, but also to divers and sundry other ceremonies, as to oil,

washing of feet, and such like, not meaning thereby to repute them as sacraments in the same signification that the two forenamed sacraments are."

A sacrament, then, generally speaking, is an outward and sensible token of some inward and deeper meaning or grace to be conveyed thereby. But in the case of the two "sacraments of the Gospel," as they are called, in the narrowest and strictest sense as defined by the English Church, they are "outward and visible signs of an inward and spiritual grace, ordained by Christ Himself as a means whereby we receive the same inward grace, and a pledge to assure us that we do receive it and also as generally, *i.e.*, universally, necessary to salvation."

Bishop Jeremy Taylor* rightly, therefore, calls one of them the "extension of the Incarnation," and as the glorious Divine nature of the Incarnate Lord was shrouded and veiled in the flesh, and yet "the light of the knowledge of the glory of God was in the face of Jesus Christ," in so marvellously mysterious a manner that He could say, "He that hath seen Me hath seen the Father," so in the sacraments the inward part or thing signified is (as says the homily) "annexed and tied to the visible sign" in such a manner that when the visible sign is applied to the body, the soul is in touch with the inward grace. Well indeed then must we believe that Christianity is a religion of the body; and well did Tertullian draw special attention to this in his treatise on the Resurrection of the flesh.

* "The Fathers by an elegant expression called the blessed sacrament the extension of the Incarnation" (Works, ed. Eden, vol. viii., p. 23).

“ Let us now consider (he writes*), in respect of the peculiar character of Christianity, how great a privilege in God’s sight is given to this paltry and squalid substance, though it might be enough to say that no soul could achieve salvation unless it believed while it was in the flesh—to such an extent does salvation hinge on the flesh—of which salvation, when the soul is elected to God’s Church, the flesh it is which enables the soul to be elected. Undoubtedly the flesh is washed that the soul may be cleansed ; the flesh is anointed that the soul may be consecrated ; the flesh is sealed that the soul may be fortified ; the flesh is shadowed by the imposition of hand that the soul may be illuminated by the Spirit ; the flesh feeds on the Body and Blood of Christ that the soul may be well nourished on God.”

But, as has been said, the whole virtue of the sacraments is derived from God, because of the institution by Christ Himself. He instituted them and commanded them to be continued, and ordained that they should be ministered by the hands of men. Hence we must be well assured that the validity of the sacraments does not depend upon the piety of the minister. The unworthiness of the minister cannot in any way hinder the effect of the sacrament in itself ; for they are “ effectual because of Christ’s institution and promise, although they be ministered by evil men.” If this were not so, St. Augustine argues, man’s trust in God alone would be weakened, and trust in the worthiness of man as the minister

* “ *De Resurrectione Carnis*,” viii., ed. Oehler, Tom. II., p. 478 ; ed. Rigalt, Paris, 1675, p. 330.

would take its place. Nor, again, does the inward and spiritual grace in the sacrament depend upon the faith or spiritual understanding of the receiver. The grace offered is ever the same ; this does not depend upon the intellectual or spiritual effort of the receiver. But the benefit received need not necessarily be the same to all, for in some there may be interposed an obstacle from unrepented sin, which may prevent or retard the spiritual assimilation of the grace offered.

The first requisite for the salvation of the individual man is union with God. This can only be through the Incarnate Lord. The initial sacrament whereby this union is effected is Baptism. All the promises of the New Testament are to those who are "in Christ," "in the Lord." Baptism is the sacrament whereby we are "made members of Christ, children of God, and heirs of Heaven ;" in and by this sacrament we become incorporated into Christ, even married to Him, "members of His body, of His flesh, and His bones." *

Hence we find that great importance is attached to this in the teaching of the Lord and His Apostles.† It was the command given during the Great Forty Days of the sojourn upon earth of the Risen Lord, "Go ye and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Therefore when the three thousand who had been converted on the day of Pentecost by St. Peter's sermon cried out, "What shall we do?" the answer came at once to them—and we must take it to

* Ephesians 5 : 30.

† See Appendix Y.

ourselves—"Repent and be baptized, every one of you," and they were then and there baptized, all of them. This was what Ananias said to Saul, who had been converted, "Arise, and be baptized, and wash away thy sins." So said St. Paul, "As many of you as have been baptized into Christ have put on Christ."*

Looking back into the history of God's dealings with His creatures, we see intimations of this. At the first regeneration of the world the Holy Spirit "sat brooding" like a dove over the waters, and the first evidence of life that science has found is submarine.† St. Peter points out that the deluge in the time of Noah is a type of Baptism; so, too, the passage of the Red Sea, when the Israel of God was saved and their enemies were drowned; so, too, the passage of the Jordan and the cleansing of Naaman. All were typical of Baptism, as was also the great brazen laver in the Tabernacle, where the priests washed before approaching their ministry.

If we seek for prophecies, they abound everywhere. Isaiah ‡ speaks of "drawing water with joy from the wells of salvation." Jeremiah § cries, "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved." Ezekiel || tells of the water flowing from the house of God, "And everything shall live whither the river cometh." Joel ¶ too, had said, "A fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Zechariah ** again said, "In that day

* Galatians 3 : 27.

† See Appendix Z.

‡ Isaiah 12 : 3.

§ Jeremiah 4 : 14.

|| Ezekiel 47 : 1, 9.

¶ Joel 3 : 18.

** Zechariah 13 : 1.

there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

But though there were types and prophecies, there was no actual rite of baptism until the forerunner, John, introduced it, and therefore became known, by the special peculiarity of his ministry, as "the Baptist." It is true that after his time the Jews introduced a baptism in addition to circumcision for their converted proselytes, but there is *no evidence* that such a ceremony existed before his time. When in the Book of Judith we read of Achior being joined to the house of Israel there is no word of baptism. "When Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day." * The whole tone of the Apocryphal history makes it most probable that if the ceremony of baptism were in use then as part of the reception of a proselyte, it would have been mentioned. Again, Josephus makes no mention of it in this connection, and the first reference we find is considerably posterior to John the Baptizer.

Our Blessed Lord condescended, as our Representative, to submit to this external rite of repentance; though He had nothing to repent of, yet "it became" Him to do all that one of His time and race should have done. And by His Baptism He instituted once and forever the sacrament of Baptism, making it instinct with grace and vivifying power.

* Judith 14 : 10. See Appendix AA.

Rightly, therefore, do we acknowledge that Almighty God, "by the Baptism of His Well beloved Son in the River Jordan, did sanctify the element of water to the mystical washing away of sin."

In modern times a question has been raised about the *mode* of baptism, and on this continent a large number have separated from the Church, under the impression that no baptism is valid that does not cause the total submersion of the subject in water. The two things absolutely necessary to valid baptism are the use of water and the use of the words of institution. The mode of the application of water has not been prescribed. In the lately discovered tract,* dating from the beginning of the second century (if not from the end of the first), this is clearly seen. The passage is as follows: "Concerning baptism; baptize thus: having said all this beforehand, baptize in running water, In the name of the Father, and of the Son, and of the Holy Ghost. But if you have not running water, baptize in other water; if you cannot in cold water, then in warm. But if you have not either, pour water thrice upon the head." This is much like the rubric of our Church, "it shall suffice to pour water;" for the Church does not sanction sprinkling.

For the minister of this all-important sacrament, while it is better to have a priest of the Church, yet "Baptism by any man in case of necessity was the voice of the whole world heretofore."† This is clearly seen in the controversy in Africa, where St.

* "The Teaching of the Apostles," ch. vii.

† Hooker, "Ecclesiastical Polity," V., lxi., § 3.

Cyprian for a time prevailed on the African bishops to follow him in a deviation from the tradition of the Church in ignoring heretical baptism ; but as St. Augustine pointed out, the deviation was wrong and was set straight by reverting to the ancient custom of the Church without the intervention of a council. It was held that in this necessary sacrament it was Christ Himself that really gave the inward grace, whoever was the ministerial agent to pour water and say the words.

In and by Baptism two great and glorious gifts are bestowed, regeneration and remission of sins. These are mentioned in the Confirmation prayer, "Thou hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins." * Baptism is not only a laver, or washing, it is the "washing of regeneration." The Church always understood for fifteen hundred years that our Lord's words to Nicodemus were of Holy Baptism : "Except a man be born again of water and the Holy Ghost, he cannot enter the Kingdom of Heaven." Our service is speaking the truth of God when it says that we are "by Baptism regenerate," and that we are by Baptism "made children of God." This, too, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Our first generation or birth was not dependent upon our own will or our own consciousness ; our regeneration or second birth, the Apostle points out, is equally independent of our own will, but in this case it is the will

* See Appendix BB.

and act of God alone. Therefore, as the angels are called sons of God because each owes his being and existence to God alone, without the intervention of any other, so the Apostle calls us sons of God, because it is by God's will and act alone (though not ordinarily independent of Baptism) that we are regenerate and born anew.

Thus, though it is perfectly true that, as St. Iræneus has said,* "What we lost in Adam is restored in Christ," yet we have much more privilege than Adam had. We are sons of God, not only in the same sense that all created beings may be so called, but in the far higher sense of special "adoption," whereby our Blessed Saviour has become "the first-born among many brethren." We hereby become, as St. Peter says, "partakers of the Divine nature," so that, as St. Athanasius loved to say, "God became man, that we men might be deified." "Beloved (said the Apostle), *now* are we the sons of God ;" now, that is in this present world, "What manner of love the Father hath bestowed on us, that we should be called the sons of God." †

The second glorious gift is "forgiveness of sins." The precious, inestimable blessing of forgiveness, won for all by the atoning blood of Christ, is applied to each primarily in and by Baptism. "Be baptized every one of you for the remission of sins," said St. Peter. ‡ "Arise and be baptized and wash away thy sins," said Ananias. § It is intimately connected with regeneration, as we say in prayer, "Grant that

* Adv. Hæc. III., xviii., § 1, Paris, 1710, p. 209.

† 1 St. John 3 : 1, 2.

‡ Acts 2 : 38.

§ Acts 22 : 16.

this child coming to Thy Holy Baptism may receive remission of sins *by spiritual regeneration.*" Regeneration were impossible (to speak humanly) unless forgiveness were either simultaneous or antecedent. If Baptism conveys the glorious privilege of regeneration, if at that time by the will of God we are made the sons of God, there must be at the same time forgiveness. We say, therefore, in our Creed, "I acknowledge one Baptism for the remission of sins." Hence the continual reference to the washing and so cleansing power of Baptism.

Here, then, though we may not tell beforehand what will be the outward means of grace, and though this depends wholly upon the will and institution of God, yet after the institution we may see how appropriate the outward means are to the inward grace. Thus as water is the natural means of cleansing the body, so it is taken as the symbol of the cleansing the soul; and we have the phrases "wash away thy sins," "that your sins may be blotted out,"* by anointing, which have reference to the water of Baptism.

Hence, too, we may see that the error which would restrict Baptism to adult age has no foundation in Scripture or the meaning of the sacrament. Life spiritual is an absolutely free gift, as free as life natural. As life natural does not depend upon the will of the recipient, so life spiritual does not depend upon the will of the recipient. A confused opinion does not distinguish between conversion, which is a conscious act of the will, and regenera-

* Acts 3 : 19.

tion, which ordinarily is not accompanied by consciousness, and is wholly independent of the will of man. "They are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Whether we regard the gift of spiritual life or the gift of cleansing, it is surely impossible to say that infants are not fit subjects for Baptism. Had not infants been perfectly capable of grace, the Lord would not have blessed them; the rebuke of those who brought the infants came from the disciples whose understandings had not been opened, and caused the Lord's displeasure. We can well indeed enter into the feelings of those modern converts from heathenism who repudiated the so-called Baptist community (though by their means they had been brought to the knowledge of Christ) because their children were denied admission to the same covenant with God as themselves. They repudiated teaching which excluded their families from the Church of God.

From the account of the conversion and Baptism of the Samaritans by the Deacon Philip,* we learn that Baptism itself was incomplete in its full privilege without the laying on of Apostolic hands. Before the Apostles came down we read "they were only baptized," or more exactly, as the Greek is more particular, "they were only in the state of having been baptized;" the very phrase implies that this alone did not admit them to the full privilege of membership in the Church. They had been advanced one stage, there was another glorious privi-

* Acts 8 : 12-17.

lege in store for them, "the gift of the Holy Ghost."

The communication of this gift followed upon regeneration, but was a separate act. As the Apostle said, "Because ye are sons God hath sent forth the Spirit of His Son into your hearts." * The bestowal of this gift was subsequent to the gift of adoption. This, too, was seen in the Baptism of the Lord, as the early Christian writers rejoiced to trace. Thus the African Bishop Optatus, about 370 A.D., wrote : "The Lord descended into the water, not that there was anything in God that required cleansing, but that water must precede the oil that was to come on Him, that He might initiate, and ordain, and complete the mysteries of Baptism. When He had been bathed in the hands of John, the order of the mystery followed, and the Father completed what the Son had prayed for and the Spirit had announced. The Heaven was opened, the Father anointed ; immediately the oil of the Spirit descended in the shape of a Dove and settled on His Head, and anointed Him with oil, and from that time He began to be called Christ or the Anointed One, because He was then anointed by God the Father. And lest He should seem to lack the laying on of hands, the Voice of God was heard from the cloud, 'This is My beloved Son, in Whom I am well pleased.' " † Similarly St. Hilary of Poitiers, some twenty years

* Galatians 4 : 6.

† Optati, Opera, Paris, 1700 A.D., p. 75. St. Athanasius writes, "He, as man, was anointed with the Holy Ghost that He might make us an habitation of the Spirit, as well as partakers of His resurrection and exaltation." (Orat. I, c. Arianos, § 46. Opera Patavii, 1777, Tom. I., p. 355 D.)

before, wrote: "In Him, too, the order of the Heavenly mystery is expressed. For when He had been baptized the doors of Heaven were opened, the Holy Spirit is sent out, and recognized in the shape of a visible Dove, and He is sprinkled with the unction of His Father's affection. Then the Voice from Heaven says thus, 'Thou art My Son, this day have I begotten Thee.' The Son of God is pointed out by hearing and seeing; and to a people unbelieving and disobedient to the prophets there is sent a testimony from their Lord both of sight and voice. And at the same time from these things which were completed in Christ we may acknowledge that, after the washing of water the Holy Spirit flies down upon us from the gates of Heaven, and we are anointed with the unction of Heavenly glory and are made children of God by the adoption of the Father's Voice, since by the very effects of the things the Truth has prefigured the likeness of the sacrament so arranged for us." * The laying on of hands, therefore, was ever spoken of as the "perfection" or completion of Baptism, and should be regarded as part and parcel of that sacrament. Bishop Jeremy Taylor in consequence calls it "The sacramental consummation of our regeneration in Christ." †

The name by which this complementary rite is known in the West rather implies that it completes the sacrament of Baptism. The word "Confirmation" has gradually superseded all others, and though the origin of the word seems uncertain, yet

* On St. Matthew, ch. ii., Opera Verona, 1730, Tom. I., col. 676.

† "Of Confirmation," i. 2, ed. Eden, vol. v., 626.

it probably has reference to the connection with Baptism. Tertullian uses the word in this sense, though not as a name for this rite, which was known in his day rather as "the laying on of hands," or unction. "How great is the grace of water (he says *), in the sight of God and His Christ, for the confirmation of Baptism." The word as a name for the rite is found in the fifth century at the first Council of Orange, "If one from any accident has not been anointed in his Baptism, the bishop must be informed of this at his *Confirmation*," though St. Ambrose seemingly uses the *verb* to *confirm* in a like sense.

There is no doubt that in the eighth and ninth centuries the word *confirm* is used of the completion of a sacrament. Thus in the *Ordo Romanus* there is continual reference to the *confirmation* of those who have received the species of Bread with the Chalice. The most striking passage is perhaps the following, "Taking the chalice, the archdeacon *confirms* with the Blood of the Lord all those whom the bishop shall have communicated with the Body of the Lord." † In a similar meaning Rhabanus Maurus, a century later, speaking of the admission of a catechumen into the Church by Baptism, laying on of hands, and Communion, ‡ says: "Next every preceding sacrament is *confirmed* in him by the Body and Blood of the Lord."

This is the more striking since St. Isidore of Seville, in the seventh century, seems to have regarded Confirmation as having the same relation to

* De Baptismo, ix.

† Hittorpius, Romæ, 1591, p. 14.

‡ Hittorpius, Romæ, 1591, p. 274 (Rabanus de Inst. Clericorum, cap. 29).

Baptism as the chalice had to the paten ; there were either two or four sacraments, in his estimation. He says :* " The sacraments are Baptism and Chrism, the Body and Blood of Christ, which are called sacraments because, under the veil of corporal things, the divine virtue secretly works the saving influence of the same sacraments." He couples the former two together and the latter two, as if they had a similar relation one to other, and neither of each couple was complete without its " Confirmation." †

In the Eastern Church the rite is known as " Chrism," or sometimes as " The Seal." It would seem likely that the word " seal" was originally used of the outward and visible sign of an inward grace or blessing. Thus St. Paul uses the word of the outward sign of the inward faith of Abraham, " He received the sign of circumcision, a *seal* of the righteousness of the faith which he had yet being uncircumcised." In the earliest Christian writings—*e.g.*, Hermas, we find the phrase " the seal is the water," and though sometimes the word is used in such a manner that Baptism is meant, it is nowhere said " the seal is Baptism." Soon the word " seal " became appropriated to the sign of the cross, which the faithful Christian made on every occasion, as an outward token of an inward blessing. As in the rite of Confirmation or the laying on of hands, the chrism was applied in the form of a cross with the words, " The *seal* of the gift of the Holy Ghost," the whole

* Originum, Lib. VI, cap. 19. Opera, Coloniae, 1617, p. 52 A.

† Compare the saying of Tertullian. " How great is the blessedness of that marriage which the Church cements, *the oblation confirms*" (" Ad Uxorem," II. viii.)

rite gradually became known by the name of *the seal*. It is rather remarkable that in the English and American Church the sign of the cross should be retained in Baptism (when probably it is a relic of Confirmation) and be omitted in the service for Confirmation itself. This is a surviving symptom probably of the time when Confirmation was administered immediately after Baptism. The shortness of the service is another surviving token that it is only part of a longer service, which also may be seen from the fact that until the last review in 1661 the Lord's Prayer was not included in the service. This could not have been left out had it been intended to be a separate service for a separate rite.

Other proofs there are that Confirmation is only a part of the complete sacrament of Baptism. For nine centuries Baptism was not allowed (except in danger of death) to be administered at other times than at Easter and Pentecost.* Then catechumens were baptized at the cathedral church in the presence of the Bishop, who at once confirmed them. At present the rubric of the English Church directs that no adult Baptism should take place without the Bishop being informed. One object is that the Baptism do not take place hurriedly without sufficient preparation; but another doubtless is that the Bishop may appoint a time for the Baptism, that he may be present and confirm at once.

In the Eastern Church Confirmation is ministered by priests with chrism or unction specially consecrated by Bishops.

* See Appendix BB*.

Neither Baptism nor Confirmation may be repeated. Invalid baptism, that is, ministered without water or without the proper form of words, is not Baptism ; and if it be found that one have been so *baptised*, valid Baptism must be administered. Confirmation cannot be ministered outside the Catholic Church.

“ I acknowledge one Baptism for the remission of sins,” this conveys the promise of pardon for post-baptismal sin ; for as our Prayer Book says, it is an “ everlasting benediction of Heavenly washing.” On repentance pardon is assured, and it is applied to the penitent by the absolution of the priest, “ who hath received power and commandment to declare and pronounce to God’s people, being penitent, the absolution and remission of their sins.” No new gift is conferred thereby, but the pardon guaranteed is an extension of the forgiveness promised at Baptism.

It is remarkable to observe that when in the second Prayer Book of Edward VI. a Confession and Absolution were introduced at the beginning of Matins and Evensong, they are “ constructed in that form which would most completely adapt them for superseding in all ordinary cases private confession and absolution.” Canon Cooke well says : “ An examination of the Confession will show that it is framed with the closest regard to the old definitions of mortal sin, and that it differs in this respect from the ancient Confession at Prime and Compline, which were considered to refer to venial sins alone.” The Absolution is rather framed on the model of that in use in the Greek Church. Both assert the

absolving power to be God's, conveyed through the priest ; both insist on the necessity of true repentance in the sinner ; both have petitions that repentance may be produced in the sinner and absolution granted by God. With respect to the *form* of absolution, the most ancient forms of sacerdotal absolution were precatory, prayer to God for pardon to be granted to the penitent. It has been said of the forms of ordination, and the remark is true of all similar utterances of ministerial power : " The Fathers used precatory forms, lest the gift should appear to proceed from any but God ; the later practice of the West added imperative forms, lest it should appear that the prayer of *any* person would suffice for obtaining the gift." *

There are, then, in the Liturgy of the Church of England three forms of Absolution gradually narrowing in personal application, and gradually becoming more imperative and authoritative. Though one has been omitted in the American Church, those that remain are equally valid. As absolution is not bestowed without confession, so before each Absolution there is a Confession, in general terms indeed, but in such carefully worded phrases that each individual may include his own sin and his own burden. In the case of private and particular confession the Absolution becomes more direct and imperative. But, as the homilies say, " though Absolution hath promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is im-

* See Appendix CC.

sition of hands." Nor has there ever been any express form of words wherein the grace is conveyed or conferred. But Absolution is only granted after Confession. "I said I will confess my sins unto the Lord ; and so Thou forgavest the wickedness of my sin." Deeply mysterious doubtless all forgiveness is, but there is no grace more surely promised than this ; there is no grace more yearned after by the repentant sinner ; there is none, it may be, for which the penitent requires greater assurance. The precious declaration of our Lord is remarkable in its fulness : "That ye may *know* that the Son of MAN hath power *on earth* to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed and go unto thine house." Here in the Greek original *each word is the same in each of the three Synoptic Gospels*, and each word is of deepest import, as we should expect. The Lord does not deny that God alone has absolute and paramount power and right to forgive sins. In the case in question He does not absolve as God, but as MAN ; therefore he uses a word for delegated power, not absolute, inherent power, but delegated power, as it were, license : "The Son of *Man* hath power delegated to Him *on earth* to forgive sins." * Then after His Resurrection He said again, "All delegated power is given unto Me in Heaven and upon earth," and lest it should be thought that the power was removed from earth at the Ascension, He said further, "Lo ! I am with you all the days, even unto the end of the world." He is with His properly authenticated ministers until the

* See Appendix DD.

end of time. As St. John records the Lord's words, "As My Father hath sent Me, even so am I sending you," the Mission of Christ is here regarded in the permanence of its effects. The Apostles were commissioned to carry on Christ's work; their office was to apply His office according to the needs of the faithful to whom they ministered. This power of Absolution was therefore handed on and delegated to them: "Then He breathed on them and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Words that are even now repeated when the commission is handed on in the ordination of a priest, for to no minister under the degree of priest is the power of Absolution delegated.

In the lately discovered "Teaching of the Twelve Apostles" special prominence is given to two sacraments, and to two only. To Baptism, as we have seen, Confirmation and Absolution would seem to be attached; Absolution being, as St. Jerome said, a plank from the shipwreck of entire forgiveness. The other "Gospel Sacrament" is the Holy Eucharist. Even in this early treatise (dating about 100 A.D.) the title Eucharist seems to have been given to this sacrament.

Under the old Dispensation there was the feast upon the sacrifice, which applied the blessing of the sacrifice to the offerer. It was a token of union with God and of renewed favor. This was especially the case in the feast of the Passover. Each faithful Jew was to eat of the Paschal Lamb under pain of being cut off from his people. When the Baptist

cried aloud, "Behold the Lamb of God, that taketh away the sins of the world!" it is a very comprehensive title, embracing many points of teaching. Probably the reference was primarily to the fifty-third chapter of Isaiah, "He is brought as a lamb to the slaughter." But it could not end there. Morning and evening was a lamb offered in the Temple; it would be therefore the most familiar type of sacrifice. But the most important was the Paschal Lamb, to which the Incarnate Lord was afterward likened by Apostles. In his Gospel St. John* claims that the command with respect to the Paschal Lamb, "a bone of it shall not be broken," was fulfilled in the omission to break any bone of the crucified Saviour. St. Paul† says boldly, "Christ our Passover is sacrificed for us;" and St. Peter,‡ referring probably to the same image, says we were redeemed with the "precious Blood of Christ, as of a Lamb without blemish and without spot." How, it may be asked, can we partake of the sacrifice offered for us? How can we partake of the Paschal Lamb? How are we to be "partakers of Christ?"

Now before giving the answer to this we must be reminded of one universal peculiarity of sacrifice, which was in existence throughout the whole known world, Gentile as well as Jewish. This cannot be given better than in the carefully weighed words of a very talented and learned writer, Archdeacon Freeman :§

* St. John 19 : 36, cf. Exodus 12 : 46.

† 1 Corinthians 5 : 7.

‡ 1 St. Peter 1 : 19.

§ "Principles of Divine Service," Part II., ch. i., § 4, p. 75.

"It is much to be observed, as an unfailing feature of Gentile sacrifice, when properly performed, that animals were never offered alone, but always with an accompaniment of flour and wine. Nor only so. The victim, though itself the efficacious element of the sacrifice, was offered *by means of the bread and wine*. The bread was broken and sprinkled on the head of the animal while alive; and again, *wine*, with frankincense, was poured between its horns. This done, the sacrifice was conceived to have been duly offered, so far as concerned the *gift* and dedication of it on man's part, and the acceptance of it by the Deity. This is proved by the fact that *immolare*, to sprinkle with the broken *mola*, or cake, was used, as is well known, to express the *entire action of sacrifice, the slaying and burning included*. So again, *mactare*, to enrich or crown with the addition of wine, was likewise used for the whole action. This is an absolute proof of the immense virtue and implicit power attributed to the bread and wine in these sacrifices. They were held to carry within them, in a manner, the whole action. The presenting of them was the presenting of the slain sacrifice; the acceptance of them was its acceptance. And that, moreover, they were identified respectively, the broken bread with the body to be slain, the poured out wine with the blood to be shed, is both probable from the obvious parallel and is countenanced by other parts of the system. Thus the poor, who could not afford slain victims, were allowed to do their part by providing cakes of bread; and these were sometimes made in the shape of the ox to be sacrificed, and might be offered alone. And the

drinking of blood was, though rarely, substituted for that of wine.

"Now all this coincides marvellously with the Mosaic provisions, by which the animal sacrifice was held to be completed when the bread offering had been laid and the wine poured out on the victim ; and again, with the law allowing the poor to bring a bread offering instead of victims."

Here, then, we have one universal peculiarity, which some might ascribe to a common origin, which must be allowed by all to evince a sense of appropriateness, which may not so easily be apprehended now that we are no longer familiar with the ritual of slain sacrifices. If we say that there was a common origin, it will be difficult not to admit that such origin was divine ; if we think otherwise, then, at least, we must see that for many thousand years God had been training the whole human race for the awful moment "in the upper room furnished and prepared."

The Jews had been prepared by the prophecy of Malachi, which Christians have from the very first acknowledged as prophetic of the Holy Eucharist. In the early written document just cited we read, "On the Lord's Day of the Lord come together and break Bread, and give thanks, confessing your trespasses, that your sacrifice may be pure. For this is that sacrifice spoken of by the Lord, 'In every place and time offer Me a pure sacrifice, for I am a great King, saith the Lord, and My Name is wonderful among the Gentiles.' " A few years later St. Justin Martyr claims the same prophecy for a similar reference, and a few years later again St. Irenæus quotes it

to the same purpose. We must see that the application of the prophecy to the Holy Eucharist dates from a time coeval with the latest of the Apostles at least.

More than this, the Lord prepared His disciples twelve months before in the discourse He delivered at Capernaum. In this sermon the Lord's teaching becomes more emphatic the more His hearers carped at His sayings. St. John, who does not record the institution either of Baptism or the Eucharist (because the institution had been sufficiently recorded previously), records the deep teaching of our Lord about both sacraments.

At Capernaum the Lord said, "The Bread which I will give is My Flesh, which I will give for the life of the world." When His hearers carped at His saying, "*How can* this man give us His Flesh to eat?" He answered in the emphatic statement, witnessed to by an asseveration, "Verily, verily I say unto you, Except ye eat the Flesh of the Son of man and drink His Blood, ye have no life in you"—words that could not have been understood * at the time. But how must the words have rushed upon the minds of the Apostles when they saw the action and heard the words of their Master at that mysterious Last Supper. "He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My Body which is given for you; this do in remembrance of Me. Likewise also the cup after Supper, saying, This cup is the New Testament in My Blood; this do ye as oft as ye drink it in remembrance of Me." Here, as Archdeacon

* See Appendix EE.

Freeman says,* "the broken Bread and the Wine poured out is, with a tremendous precision of language which leaves no escape, identified with the Body yet to be slain, and the Blood yet to be shed in sacrifice. . . . Simple breaking of bread with sacrificial intent and gesture was a sufficient 'immolation,' simple pouring out of wine with that intent was effective 'mactation' of the yet living Victim." Herein and hereby may Christians partake of the one only true and efficacious sacrifice of the Cross. Herein we feed upon "the Lamb of God that taketh away the sins of the world," in the glorious sacrament of the Lord's Body and Blood.

Each word, each act, was sacrificial; the Sacrament of the Eucharist, therefore, has ever been regarded as the Christian sacrifice or offering from the very first. Even from the words "Do this" it is impossible to exclude the meaning of sacrifice or offering. For the word was ever used in the Greek Septuagint for sacrifice, or *keeping* the Passover, or other feast,† and even absolutely without any accusative in the sense of offering to a false God, and so of worship. It is the memorial of the one Sacrifice on the Cross. By it the virtue of that Sacrifice is extended to us. It is a symbol which actually conveys "verily and indeed" to the faithful That of Which it is a symbol.

As we have seen animal sacrifice and the offering of blood was universal, we have also seen that the essential accompaniment of such sacrifice in Gentile

* "Principles of Divine Service," Part II., p. 80.

† See Appendix FF.

and Levitical ceremony was an offering of bread and wine. We have also seen that animal sacrifice in the Greek and Roman civilized world, as well as in the Jewish community, has ceased. In the Jewish Church it ceased at once and forever at the end of the probationary forty years after the offering of the "One perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" on the Cross. But if sacrifice from the first has been universal, it must be one of the fundamental principles of worship. It cannot be and it is not absent from Christian worship. With us the universal offering of Bread and Wine is now the one Sacrifice we offer here on the Holy Table (which thereupon becomes an Altar), and Christ pleads His Sacrifice and the merits of His Blood in the Holy of Holies in Heaven. Then our Brother (like the true Joseph) feeds us from His Altar (which thereupon becomes a Table) with the Bread of Heaven and the Wine of Heaven, the Body and Blood of the Lord. The Christian Sacrifice has entirely superseded the other sacrifices as the Sacrifice of the Cross has caused the antecedent and typical sacrifices to cease. The Holy Eucharist, therefore, is a continual evidence of the truth of the one Sacrifice of which it is the memorial, the full and complete efficacy of which has caused all bleeding sacrifices to be done away. To us, then, as to the Jews of old, when we offer to God, that whereon we offer is rightly called an Altar ; and when we feed on our offering it is rightly called a Table.*

* Compare Malachi 1 : 7 : "Ye offer polluted bread upon Mine altar : and ye say, Wherein have we polluted Thee ? In that ye say,

There can be no question that from the first times Christians have believed the truth of the Great Mystery, that in the Holy Eucharist we "spiritually eat the Flesh of Christ and drink His Blood." This is testified to in every way, in many different words and phrases, in every part of the world. In the second century we have two very remarkable inscriptions testifying to the faith then held, which must suffice for our purpose here. One is in Gaul, the other in Asia Minor. In Gaul we read at the end of a short poem addressed to the Christian,* "Receive the honey sweet food of the holy things of the Saviour. Eat, drink, having Jesus Christ the Son of God the Saviour in thy hands." About the same time or a little earlier, about 180-90 A.D., a monumental inscription on the tomb of Bishop Abercius, discovered in Asia Minor in 1883, has a testimony to the same belief. The Bishop Abercius wrote his epitaph and had it cut during his lifetime. He describes his travels, and toward the end he has :† "Everywhere Faith led the way, and set before me for food FISH from the fountain, mighty and pure (Whom a chaste virgin grasped), and gave This to friends to eat always, having the best wine and giving the mixed cup with bread." The word *Fish* representing the anagram of "Jesus Christ the Son of God the Saviour."

In the last quotation the two parts of the sacrament are referred to, the bread and the mixed cup—

the Table of the Lord is contemptible." See also verse 12, Ezekiel 41 : 22 ; 44 : 16 ; 1 Corinthians 10 : 21 ; Hebrews 13 : 10.

* See "Doctrine of Real Presence," by Dr. Pusey, p. 337.

† See Bishop Lightfoot's "Ignatius," vol. i., p. 480.

i.e., wine mixed with water; and the inward part, Jesus Christ the Son of God the Saviour. Both are given for food to the faithful Christian, and as our Article saith, to deny either part "overthroweth the nature of a sacrament." Remarkably enough, the teaching which is called "Transubstantiation"—that is, that the whole substance of bread and wine after consecration is changed into the whole substance of the Body and Blood of Christ, was by anticipation condemned in the controversies of the fifth century. Theodoret in his second dialogue introduces a heretic, whom he calls Eranistes or Guildsman, disputing with Orthodoxus, the holder of the truth, and the dispute in the part referred to is as follows:

"*Guildsman*. What do you call the gift that is offered before the invocation of the priest?

"*Orthodox*. No plain answer should be given to this, since there may be some present who are not Christians.

"*G*. Well, let the answer be enigmatical.

"*O*. It is food made of such seeds.

"*G*. And how call you the other symbol?

"*O*. This, too, has a common name signifying a common drink.

"*G*. But after consecration how do you call them?

"*O*. The Body of Christ and the Blood of Christ.

"*G*. Do you believe that you partake of the Body of Christ and His Blood?

"*O*. That is my belief.

"*G*. Well, then, just as the symbols of the Lord's Body and Blood are one thing before the invocation of the priest, but are changed after the invocation and become something else, so the Lord's Body after His Ascension was changed into the substance that is Divine.

"*O*. You are caught in your own net. For the mystic symbols do not abandon their own proper nature, even after consecration. For they remain in the same substance, shape, and form, and are visible and tangible, as they were before. But they are understood to be those things which they have become, and they are believed to be such, and are revered as actually being What they are believed

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to be. Compare, then, the Image with the archetype, and you will see the likeness. For the type should be like the verity. For the body hath its former appearance and circumference, and, in a word, the substance of the body. But after the Resurrection it became immortal and incorruptible, and has been found worthy of the seat at the Right Hand, and is adored by all creation because it is called the Body of the Lord of creation.

"G. And yet the mystical symbol changes its former designation ; for It is no longer called by its former name, but is spoken of as ' Body ' ; so then the Truth must be called God and not ' Body.'

"O. You seem to me to be ignorant. For It is not only called Body, but also Bread of Life. For so the Lord Himself designated It. And we call the Body Divine and life giving, and the Master's and the Lord's ; teaching that It is not a common Body of any man, but of our Lord Jesus Christ, Who is God and man. For Jesus Christ is the same yesterday, and to day, and forever." *

The same passage also condemns the opinion of those who regard the Bread and Wine as mere tokens of something Which is absent. For the same are called Bread and Wine, and at the same time the Body and Blood of Christ.

One other passage will here be given, from the book " De Sacramentis," which has been ascribed to St. Ambrose. It is remarkable for its clear statement and also for the very clever but most unscrupulous manner in which it has been altered to suit modern Roman doctrine. The passage runs thus : " You see, then, how powerful in working is the Word of Christ. If, then, there is such force in the Word of our Lord Jesus Christ (in creation) that those things which had no existence began to exist, how much more powerful is it in commanding that they should remain what they were and yet be changed to something else?" *Ut sint que erant, et*

* Theodoret, Opera, Paris, 1642, Tom. IV., p. 85.

in aliud commutentur. So was it in a manuscript Roman Breviary of 1473 in the Bodleian Library at Oxford, for the fourth lesson of the Saturday in the Octave of Corpus Christi. So was it in the printed Roman Breviary of 1522, for the first lesson for the Sunday within the Octave of Corpus Christi. But a change has now passed over the passage in the Roman Breviary.

With wonderful ingenuity six letters have been omitted, with the result that the passage is made to say precisely what it did *not* say originally, as seen in the excellent Benedictine edition* and in the earlier editions of the Breviary. The words *sint* and *et* are omitted. The result is the passage reads, "How much more powerful the word which commands that things which had an existence should be changed into something else," *Ut quæ erant in aliud commutentur.* The original passage teaches the doctrine held by all early writers and by the English Church; the altered phrase agrees better with the modern views of Rome. The alteration is very instructive.

"The benefits whereof we are partakers in the Holy Eucharist are the strengthening and refreshing our souls by the Body and Blood of Christ, as our bodies are nourished by the Bread and Wine." As our natural bodies are sustained by partaking of natural food, so are our souls and spirits sustained by spiritual food. It is not enough for us that we have received life natural, we must maintain it by the means provided by our merciful Creator. It is

* Ambrosii, Opera, Paris, 1690, Tom. II., col. 369 A.

not enough for us to have received spiritual life, we must pray, "Give us this day our daily Bread;" we must feed our souls on the Bread of Life. The importance and necessity of this dependence on our Incarnate Lord is brought home to us by the image of eating and drinking. When we think of it, the daily assimilation of food is so mysterious, that were it not so very common, we should call it a miracle. We take dead matter into us, and at some moment there is a separation, and some part of the dead matter is chosen for life, and is absorbed into the living body, and becomes living tissue. This must depend upon the blessing of the Creator, Who has also said, "Except ye eat the Flesh of the Son of man and drink His Blood, ye have no life in you. For My Flesh is meat indeed, and My Blood is drink indeed."

But when the body of a man is not healthy the food he may take does him no good: either he has no appetite and cannot eat or he may have a large appetite but no power to assimilate food, and it is possible that a man may eat much and die of inanition. The food he takes may be the same in every particular as is taken by another who is well nourished by it, but having no power to draw sustenance from the food, he gains no benefit therefrom. So with the Blessed Sacrament. The same is offered to all, but all do not alike benefit. Some, alas! have not the subjective power of assimilation, arising from some sickness of soul, some lack of faith, or some presence of unrepented and wilful sin. Others eat and drink to their soul's health and go on from strength to strength.

From some feeling, whether from dread of irreverence or otherwise, a practice arose of withdrawing the cup from the laity. But as Gelasius in the fifth century said, "We have learned that certain persons after having received the portion of the Sacred Body abstain from the chalice of the Sacred Blood. Which persons without doubt should either partake of the sacraments in their entirety or be excluded from the entire sacrament, because the division of one and the same mystery cannot take place without great sacrilege." * What God hath joined together in this sacrament we have no right to put asunder. Rather may we think with some that if man had never fallen there would have been no need (to speak with deepest humility) of our partaking of the Saviour's Blood ; but the cup is specially connected with "the remission of sins," as St. Matthew records. It would seem, therefore, bitter cruelty to the communicant, as well as sacrilege in the sight of God, to maim the sacrament and deprive the layman of the chalice. It was not done without deep and well-deserved dissatisfaction, and in England and in many parts of the Continent of Europe an unconsecrated cup was ministered to the people to content them, if possible, under the plea of a desire to assist deglutition.

The consideration of this great sacrament would lead us to consider the grace of Holy Orders conveyed by the laying on of hands, setting apart a consecrated ministry to represent the High Priest on earth, and to consecrate the Holy Eucharist in His

* Preserved in Gratian Decretum, Pars. III. ; De Consecrat. Dis. II., cap. 12, Lugluni, 1606, col. 1918. It is doubtless genuine. See Berardi, Tom. II., p. 392, Madrid, 1783.

Name. He is Captain or Chief Guide,* His ministers under Him are guides or rulers.† He is Chief Shepherd;‡ they are shepherds under Him. He is the High Priest,§ they are priests under Him. He is Bishop, so are some of them as His ambassadors.¶ Ordination, then, is not only an outward call or recognition of one set apart or admitted to ministerial position; it is a means of conveying grace, and is of a sacramental character. Here as elsewhere in the dealing of God with man the inward grace, is conveyed by outward means. None can claim the right of ministering with the authority of God's minister without some credentials. In the case of a new order of ministers, such as Moses and Aaron, or the Apostles of Christ, their credentials were miraculous gifts, to which they could appeal as evidence of their delegation. But it has been the ordinary working of God's Providence that, after some such intervention, as by a new creation, the grace or power be transmitted in some appointed manner. In the case of the Levitical priesthood it was transmitted from father to son by natural generation. In the Christian priesthood it is transmitted from Bishop to Bishop by spiritual succession, the grace being conveyed by laying on of hands. It is therefore distinctly sacramental.

Nor may we deny this in a certain sense to Holy Matrimony. Archbishop Cranmer said that there is only one sacrament directly recognized in the Bible, and that is Matrimony. St. Paul is speaking of

* Hebrews 2 : 10, etc.

† Hebrews 13 : 7, 20, etc.

‡ 1 St. Peter 5 : 4.

§ Hebrews 8 : 1.

¶ 1 St. Peter 2 : 25 ; 2 Corinthians 5 : 20, etc.

Holy Matrimony as the type to us of the union which exists between Christ and His Church and calls it "a great mystery," *magnum sacramentum*. It certainly is of Divine institution, but antecedent to Christianity dating from the creation. It is of so deeply sacred a character that God (as God alone can be) is the avenger of all offence against this deeply sacred estate. Open recognition and toleration of sins against marriage are tokens of a low standard of Christian life. Where Matrimony is Holy there is doubtless a large supply of grace granted. Indeed,* "how can we find words fully to describe the blessedness of that marriage which the Church cements, the oblation confirms, the blessing seals, angels report, God the Father ratifies!"

One more is "commonly called" a sacrament, and is called Extreme Unction. The tradition for this is very slight. Doubtless all sacerdotal benediction is sacramental in character, and our Church has rather introduced the solemn visitation of the sick in lieu of this, which was regarded as an inexact or even corrupt following of the Apostles.

In conclusion, we must remember that all sacraments and sacramentals are, as it were, "extensions of the Incarnation" to us while we are in this present world, with our spiritual perceptions less keen than they will be hereafter. They are visible means of imparting to the faithful individually the participation of the benefits procured for all in general by the Incarnation. The words of Hooker,† giving the

* Tertullian, "Ad Uxorem," II. viii.

† Hooker, "Ecclesiastical Polity." Book V., ch. lxvii., § 7.

points in which all agree about the Holy Communion, are so valuable that they are here cited. "It is on all sides plainly confessed, first that this sacrament [of the Holy Eucharist] is a true and real participation of Christ, Who thereby imparteth Himself, even His whole entire Person, as a mystical Head unto every soul that receiveth Him, and that every such receiver doth thereby incorporate or unite himself unto Christ as a mystical member of Him, yea of them also whom He acknowledgeth to be His own ; secondly, that to whom the person of Christ is thus communicated, to them He giveth by the same sacrament His Holy Spirit to sanctify them, as it sanctifieth Him which is their head ; thirdly, that what merit, force, or virtue soever there is in His sacrificed Body and Blood, we freely, fully, and wholly have it in this sacrament ; fourthly, that the effect thereof in us is a real transmutation of our souls and bodies from sin to righteousness, from death and corruption to immortality and life ; fifthly, that because the sacrament being of itself but a corruptible and earthly creature must needs be thought an unlikely instrument to work so admirable effects in man, we are therefore to rest ourselves altogether upon the strength of His glorious power, Who is able and will bring to pass that the bread and the cup which He giveth us shall be truly the thing He promiseth."

The Incarnation Itself alone brought infinite blessing to the creation at large and to mankind in particular. As a result of the Incarnation disease has greatly lost its power and malignity ; for in consequence of the "love of God toward man" therein

manifested, hospitals have been founded which have enabled physicians to study disease. The power of the evil one has been marvellously checked ; demoniacal possession has been minimized if not altogether quelled ; the oracles are dumb.

Surely, then, we need not wonder that we are called upon to believe that the sacraments extend to our whole nature, bodies as well as souls and spirits, some of the marvellous benefits thus gained. "Who-so eateth My Flesh and drinketh My Blood HATH eternal life, and *I will raise him up at the last day.*" They are the words of Truth Himself. Therefore, saith the one who distributes, "The BODY, the BLOOD, preserve thy *body* and soul unto everlasting life." Therefore may we say, "My flesh, my living flesh, also shall dwell confidently in hope."

"O my God, Thou art true ; O my soul, thou art happy."

LECTURE VII.

THE GIFT OF THE HOLY GHOST.

"But this spake He of the Spirit, which they that believe on Him should receive ; for the Holy Ghost was not yet given ; because that Jesus was not yet glorified."—ST. JOHN 7 : 39.

No work or revelation of God is without preparation. It may at the time seem to be sudden to the man who has not prepared himself or allowed himself to be prepared for it ; but on looking back we can see how gradual has been the preparation. This will be found to be true of each one of us. When we look back on our past lives we must (if we are really striving to love and fear God) see how He has been all along dealing with us. What is true of each one is true of the universe, so far as we know it ; it is true of God's dealings with man.

Reading in the Old Testament the record of God's dealings with His chosen people Israel, we see how in spite of the stiff-hearted opposition and rebellion of the people they were gradually lifted to a knowledge of one part of the Truth, the Unity of God. "A truth revealed by God is never a truth out of relation with previous thought. He leads men to feel their moral and intellectual needs before He satisfies either. There was a preparation for Hebrew monotheism, as there was a preparation for the doctrine of Christ. There was an intellectual prep-

aration for the doctrine of the Trinity, as there was a moral preparation for the doctrine of the Incarnation."*

This is seen in the merciful manner in which we read Almighty God approached His sinning and sinful creatures. It is generally by a *question*, in order to awaken a response in the man himself before any reproof or blame is spoken. To Adam after his sin there came the questions, "Adam, where art thou? Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" To the wayward and indignant prophet there came the question, "Dost thou well to be angry?" To the disheartened and despondent prophet the still, small voice said, "What dost thou here, Elijah?" And so is it ever. There is ever a preparation, and no work or revelation of God is sudden. Samuel the holy boy had to be prepared by Eli for the revelation that was to be made to him.

Even after Pentecost continual preparation was required to reconcile the Apostles and first converts to the widening sphere of their labors. It is remarkable to observe how reluctant St. Peter was to receive the conception of the admission of the Gentiles to the full privileges of the Gospel covenant. Even then, when he had been convinced by a miraculous vision, and by the outpouring of the Holy Spirit on the Gentile centurion and his friends, and the Church at Jerusalem had decided the matter, even then St. Peter failed at Antioch to maintain the truth.

* Aubrey Moore, in "Lux Mundi," p. 90.

The great truths about the Incarnation only became fully known after much controversy, but out of all opposing error the Truth issued. Must we not expect the same for all truth?

If this be the case, we must not be surprised that the doctrine about the Holy Spirit is even yet lacking in its full revelation. We profess indeed that we "believe in the Holy Ghost," and this is a special characteristic of our Christian Creed; but what was felt by St. Augustine fifteen centuries ago is still a truth now, that "the teaching about the Holy Spirit had not been as yet so fully and carefully discussed that we can easily understand His distinguishing property." * At the present moment the one great desideratum in theology is a full treatise on the doctrine of the Holy Ghost. It is certainly one evidence of this that it has been possible to issue twelve "Lectures on the Nicene Creed," without a word about the Holy Ghost except as an *obiter dictum*. † It may be, as St. Basil seems to intimate, that the full revelation of the Holy Spirit is reserved for the future beatitude of the Saints. "Who is so ignorant (the Saint writes) of the good things prepared by God for those who are worthy of them, as not to know that the crown of the righteous is the grace of the Spirit, which is then given more abundantly and in greater perfection when spiritual glory is distributed to every one in proportion to his good deeds?" ‡ At present it is certain that from one

* De fide et symbolo, § 19.

† "Christianity in Relation to Science and Morals." Lectures on the Nicene Creed by Malcolm MacColl.

‡ St. Basil, "De Sancto Spiritu," § 40, Tom. III., 34 B.

cause or another there is not perfect agreement in the Church about this great doctrine. It may be that, as attacks of heretics and others caused the doctrine of the Incarnation to be settled at large, so now the assaults of intellectual sceptics may cause the Church to formulate, after reverent discussion, the doctrine of the Holy Spirit in a manner acceptable to the whole Church.

Hitherto the revelation has been made very gradually. In the Old Testament the Holy Spirit appears rather as an influence or an energy. It was impossible (to speak humanly) that He should be represented as a Person in a dispensation which had to emphasize the Unity of God. In Christian times heretics, who failed to grasp the doctrine of the Trinity, still regarded Him as an influence or operation. The Spirit brooded over the waters at the creation, the Spirit was breathed into Adam when he became a living soul, order and advance toward perfection was by the Spirit; He taught David to draw the plan of the Temple; "He spake by the prophets." Later on, in the books of the silence, we read, "The Spirit of the Lord filleth the world," and again, "is in all things." *

In the New Testament the revelation is still gradual. But in our Blessed Lord's discourses there are words which, as interpreted by the inspired Apostle, throw great light on many passages of Scripture.† "He that believeth on Me *as the Scripture hath said*, out of his belly shall flow rivers of living water." But this (explains the Apostle) He spake of the Spirit

* Wisdom 1 : 7 ; 12 : 1.

† St. John 7 : 38.

which they that believe on Him should receive. This helps us to understand many sayings of the prophets—"With joy shall ye draw water out of the wells of salvation." "In the wilderness shall waters break out and streams in the desert." "I will pour water on him that is thirsty, and floods on the dry ground; I will pour My Spirit on thy seed, and My blessing upon thine offspring." This, too, will help us to understand the vision of the Holy Waters, the River of Life, of Ezekiel, explained, as it would seem to be, by St. John in the Apocalypse: "He showed me a pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb." So again, in the prophet Zechariah: "It shall be in that day that living waters shall go out from Jerusalem." * It also enables us to understand that when the Lord spoke to the Samaritan woman He spoke of the Holy Spirit.† "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Then it was that the Lord used the word "gift," which became attached to the greatest privilege of Christians, the "gift of the Holy Ghost." He said, "If thou knewest the *gift of God*, and Who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water."

Thenceforward the Holy Spirit was spoken of as the gift of God. Thus St. Peter on the day of Pente-

* Isaiah 12 : 3 ; 35 : 6 ; 44 : 3 ; Ezekiel 47 : 1 *sq.* ; Revelation 22 : 1 ; Zechariah 14 : 8.

† St. John 4 : 10, 14.

cost promised that on Repentance and after Baptism this "gift" should be received, and throughout the Book of the Acts the word translated *gift* in St. Peter's speech is always of the "gift" of the Holy Ghost. It is used by St. Peter when rebuking Simon Magus, "Because thou thoughtest that the *gift* of God could be purchased by money." This is it which causes St. Paul to burst out, "Thanks be to God for His unspeakable *gift*." St. Athanasius, too, says, "The Holy Spirit is emphatically the gift of God." * St. Hilary of Poitiers also says, "He commanded to baptize in the Name of the Father, and of the Son, and of the Holy Ghost—that is, in the confession of the Author, of the Only Begotten, and of the Gift. For there is one God the Father, of whom are all things; and one Only Begotten, our Lord Jesus Christ, through whom are all things; and one Spirit, the Gift in all." † Similarly St. Augustine, commenting on our Lord's words to the woman of Samaria, says, "The gift of God is the Holy Spirit." Indeed he regards it as the personal characteristic of the Holy Spirit to be and to be called "the gift of God." ‡

The Lord Jesus also called Him "the Finger of God," and in relation to His Church, "the Promise of the Father."

He is the Lord—that is, very and true God, equally with the Father and the Son eternal, Almighty,

* Orat. c. Arianos, II., § 18. Opera Patavii, Tom. i., p. 383 D.

† "De Trinitate," II. i., Opera Veronæ, 1730, Tom. II., col. 26 A.

‡ St. Augustine, in Jo., cap. iv., Tract XV., § 12, Opera, Paris, 1690, Tom. III., p. 2, col. 410 G; De Trin. XV., § 33, Tom. VIII., col. 990.

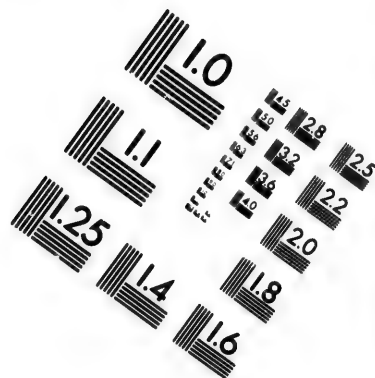
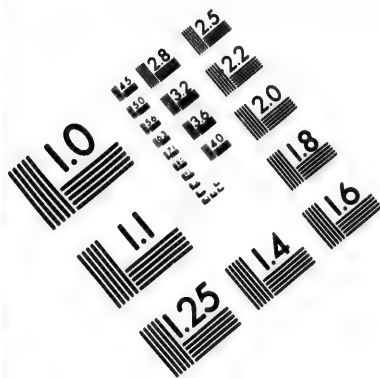
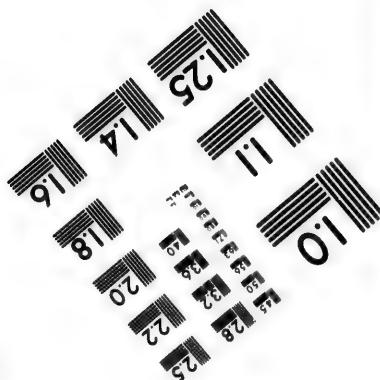
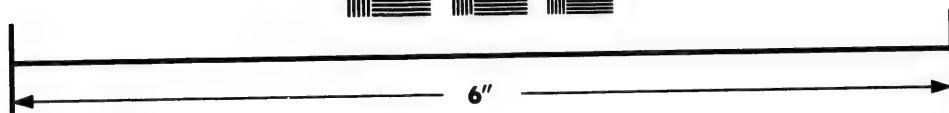
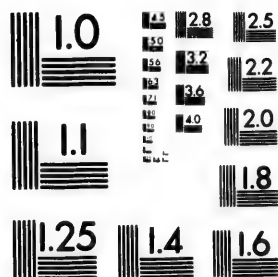


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God and Lord. He is also the lifegiver, of all life that is, natural and spiritual. Hence it is that the psalm which is the psalm of creation, abounding in life (Psalm 104), has been appropriated to Whitsunday. By His operation the life, which is in the Word, is imparted to the world. He is the Giver of life spiritual; by His operation the dead matter of the outward and visible signs in the sacraments becomes instinct with life, for the conveyance and the maintenance of the spiritual life in each faithful Christian. He is a distinct Person. "Seeing the Father is of none, the Son is of the Father, and the Spirit is of both, they are by these their several properties really distinguishable each from other. For the substance of God with this property *to be of none* doth make the Person of the Father; the very selfsame substance in number with this property *to be of the Father* maketh the Person of the Son; the same substance having added unto it the property of *proceeding from the other Two* maketh the Person of the Holy Ghost. So that in every Person there is implied both the substance of God, which is one, and also that property which causeth the same Person really and truly to differ from the other Two." *

He is called "the Spirit of the Father," and the Lord Jesus said that He "proceedeth from the Father," which statement has been incorporated in all full Christian Creeds. But also He is called "the Spirit of the Son;" the Lord Jesus said of Him, "I will send Him unto you from the Father," from the

* Hooker, "Ecclesiastical Polity," Book V., ch. li., § 1.

immediate Presence of the Father, from beside the Father; he is also said to be given by the Son.* Therefore we confess with St. Augustine † that "the Holy Spirit proceeds from the Son also," as well as from the Father, as also a few paragraphs previously he wrote; "The Holy Spirit, according to the Scriptures, is neither of the Father alone, nor of the Son alone, but of both, and so intimates to us a mutual love, wherewith the Father and the Son reciprocally love One Another." Therefore is He believed to be the Bond of union between the Father and the Son, whereby (to speak with deepest awe and adoration) they two are mutually revealed One to Other. What a deep mystery is hinted at in the words of the Apostle! "The Spirit searcheth all things, even the depths of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth none, but the Spirit of God." ‡

The Spirit, therefore, is of both the Father and the Son, but not of both in the same way. There is but one eternal, efficient Principle, One Source, The FATHER. When, therefore, we acknowledge the truth of the Scriptures, we confess that "the Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding." The vision of the Apostle St. John revealed to him § "a pure river of the water of life, clear as crystal, proceeding out of the throne of God, and of the

* St. Matthew 10 : 20 ; St. John 15 : 26 ; Galatians 4 : 6.

† De Trin. XV. xvii., § 29, Opera, Paris, 1694, Tom. VIII., col. 988.

‡ 1 Corinthians 2 : 10.

§ Revelation 22 : 1.

Lamb ;" this has been thought to represent the procession of the Holy Spirit. But we do not confess that He proceeds from the Son, as from an independent source or origin, but we believe that He proceeds from the Father through the Son.

The sensitive character of the Greek language enables it to represent accuracy of doctrine better than others, and this probably is at the root of the seeming divergence of creed between Eastern and Western Christendom in this matter. When it shall please God that in this "the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off, Ephraim shall not envy Judah, and Judah shall not vex Ephraim ;" when the spirit of antagonistic irritation shall have been allayed, then, as we may hope, we shall come to an agreement on the truth and the proper mode of expressing the Truth. There is no occasion in this place and before this audience to dwell longer on the divergence, the unhappy divergence, of expression between the Eastern and Western Branches of the Catholic and Orthodox Church ; reference need only be made to the monograph of one of your own professors on the subject.*

Still there is much to be revealed about the glorious Third Person of the Ever Blessed Trinity. There are hints and images in Scripture which evidently have reference to Him, which are still without explanation. We read in the vision of the Apocalypse of "the Lamb, having seven horns and seven eyes, which are the seven spirits of God," and the passage seems to remind us of hints in the prophets of old, in

* "The Nicene Creed and the Filioque," by Rev. T. Richey, D.D.

Isaiah, and Zechariah, and, perchance, Ezekiel. Zechariah speaks of seven eyes upon One Stone—the Headstone, or the Corner-Stone, which are the eyes of the Lord.* Isaiah speaks of the seven Spirits which should rest upon the Branch,† and the order in which they are mentioned is in itself a mystery. It seems to imply that the seven Spirits, or, as some have said, gifts of the Spirit, form a glorious circle of perfection, so that wherever a commencement is made, the return will bring you to the same. And wherever you begin, or wherever you leave off, if you complete the circle you must begin where you leave off, and leave off where you begin. Thus St. Hilary and St. Ambrose show how the prophet Isaiah enumerates the gifts in the natural order of their advance, beginning from Wisdom and advancing to the Fear of the Lord. While St. Gregory the Great, seeing that Holy Scripture speaks of the Fear of the Lord as the beginning of Wisdom, beautifully likens the seven gifts to the seven steps which led up to the Temple in the vision of Ezekiel. As you regard the seven steps you would be inclined to number them down from the top, but the bottom step would be the one first trodden upon to raise the man to the higher level. So, saith the Saint, the prophet Isaiah names the seven gifts from the top—most downward, while man, to ascend up, must commence from the last-mentioned, but the first to be attained, which is the Fear of the Lord.‡

There is much to make us feel that the full teach-

* Zechariah 3 : 9 ; 4 : 7, 10.

† Isaiah 11 : 2.

‡ St. Gregorii, Opera, Paris, 1705, Tom. i., col. 1380.

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ing about the Holy Spirit is still to be revealed. The number *seven*, which clusters about these intimations of His operation, would seem to teach the *perfection* of His work ; for in Scripture *seven* denotes completion and perfection.*

But there is seen to be a special relation of the Holy Spirit toward the Lord Jesus Christ. St. Paul † and St. Peter ‡ both call Him "The Spirit of Christ ;" St. Paul § calls Him also "the Spirit of the Son," while St. Luke, in the Book of the Acts, || calls him (as the true reading is) "the Spirit of Jesus." We can understand, therefore, the statement of St. Basil, "So, then, you observe there are three, the Lord Who commands, the Word Who creates, the Spirit Who establishes." As he had said just before, in speaking of the Creation of the angels, "By the will of the Father ministering spirits subsist, by the operation of the Son they are brought into being, and by the Presence of the Spirit they are perfected." ¶ The work of establishing and perfecting that, which the Son has created, is the special work of the Holy Spirit.

Thus, at the creation, we read that when the creature had being granted and given by the Son, then "the Spirit of God brooded over the face of the waters," to bring the work to perfection. There is also a similar relation to be seen between Revelation and Inspiration ; Revelation is the work of the Word, as was seen in the first lecture ; Inspiration is by the Holy Spirit. Revelations may be for a

* See Appendix G. G.

† 1 St. Peter 1 : 11.

|| Acts 16 : 7.

† Romans 8 : 9.

§ Galatians 4 : 6.

¶ "De Sancto Spiritu," § 38.

local, personal, or temporal purpose, whereas Inspiration is for all time. Inspiration enables the subject of it to choose out of the Revelations, or, as in the Old Testament, to choose out of the history of God's dealings with His people, such events as have, whether as types or otherwise, an interest and value for the Gospel times, and so for all time. In this, too, is seen the special relation of the Holy Spirit to God the Word.*

Similarly, we find that in the New Creation, the work of the Holy Spirit is to carry on to perfection that which the Creator Word has called into existence, to perfect the work which the Son has initiated. This is true in the Church at large and in each individual member of the Church. Hence it is that by His operation we know God, and become more and more like Him. As St. Basil says,† "In the illumination of the Spirit we see the 'true Light, which lighteth every man coming into the world.' So that in Himself He shows the glory of the Only Begotten, and to true worshippers He supplies of His own means, in Himself, the knowledge of God. So the way of the knowledge of God is from one Spirit through the one Son, to the One Father. And, again, the natural goodness, and the natural sanctification, and the Royal rank originating from the Father extend through the Only Begotten to the Spirit. Thus the Persons are confessed, and at the same time the godly doctrine of the *Monarchia* does not fall through."

The same St. Basil says again :‡ "As for the dis-

* See "The Inspiration of Holy Scripture, its Nature and Proof," by Archdeacon Lee, D.D., of Dublin, 4th ed., Dublin, 1865.

† *Id.*, § 47.

‡ *Id.*, § 39.

pensations relating to man, wrought by our great God and Saviour Jesus Christ, according to the goodness of God, who will gainsay that they are fulfilled through the grace of the Spirit? Whether you will regard the things of old, the blessings of the patriarchs, the help that was given by the Law, the types, the prophecies, the heroism in war, the miracles wrought by the righteous, or the events of the dispensation concerning the appearing of the Lord in the flesh, all was by means of the Spirit."

At the creation of man, when the body of the man had been prepared, then the Holy Spirit was breathed into Adam, and he became a living soul. But when Adam sinned, this glorious Presence, which clothed his soul like the robe of the King's Son, was stripped off him. "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." This has been thought by many to represent, in parable, the fall of Adam. The glorious robe of the Presence was stripped off, leaving a sense of nakedness, and his spoilers left him for a while really half dead—dead in soul and dying in body. In the curious apocryphal legend called the Revelation of Moses, Eve is represented as speaking of her fall and saying: "In that very hour mine eyes were opened, and I knew that I was naked of the righteousness with which I had been clothed." This will explain the intensity of poignant grief always attached in Holy Scripture to the shame of being naked; it is the anguish, inexpressibly keen anguish, of the loss of God's Presence.

In the first creation the Creator Word "formed

Adam and then breathed into his nostrils the Breath of Life. For the Holy Spirit cannot be received unless he who receives have first of all an existence." *

Similarly, as by analogy, we should expect, God the Word prepared the world of men for the renewed communication of the Spirit of life ; that (as the fathers with one voice affirm) what man lost in Adam, he receives in Christ the last Adam, the second man.

The text teaches us this: "The Holy Ghost was not yet given, because that Jesus was not glorified." This great Gift was not given before the Death, Resurrection, and Ascension of the Son of God. For the world of men had to be prepared for this great Gift, as the body of Adam had been prepared. The mission of God the Son to the world was to a world of men alienated from God by sin. "God was in Christ, reconciling the world unto Himself." This reconciliation commenced at the moment of the Incarnation, progressed in the sinless life of the Saviour, was inaugurated in the Crucifixion, consummated in the Resurrection, manifested in the Ascension. "To-day (said St. Chrysostom, preaching on Ascension Day) reconciliation with God was completed for the race of men ; to-day the long-continued enmity was abolished ; the long war was ended. To-day a wonderful peace returned never before expected."

St. John in the text speaks of the whole action of the Passion, Resurrection, and Ascension as "the glorifying" of Jesus. It completed the work of rec-

* St. Cyprian, Ep. lxxiv.

conciliation, so far as the Lord was the doer of it. His mission was to an alienated world of men to reconcile them to God. Thereupon followed the mission of the Holy Spirit. His mission was to a reconciled world—a world prepared for His Advent by “the glorifying” of God the Word. Hitherto He had been working, but it was from without (so to speak)—in the exterior; He had been a guide, a support from without.* But his relation to man was now to be changed. “He is with you (said the Lord), and shall be† in you.” The parable of the Prodigal Son speaks of the Restoration of the Robe which had been lost; “bring forth the *first* Robe and put it on him.” And the still later parable, spoken on the last day of the Lord’s ministry, teaches us the awful doom of the one who, having had the opportunity of being clothed upon, is found naked.‡ What was lost in Adam is restored in Christ in manifold abundance, but it may be lost again, therefore, “Blessed is he that watcheth and keepeth his garments lest he walk naked.” §

When, therefore, the Lord was glorified, when the entrance of a Man into the innermost Presence of God in Heaven proved manifestly that the reconciliation between God and man was complete; then, and not till then, the Gift, the unspeakable Gift, the Gift of the Holy Ghost, was given to the Church, and to the individual members of the Church. This was signified seemingly by the appearance like as of

* See Appendix HH.

† St. John 14 : 17. The future is adhered to as the reading of many first-class MSS. and versions, and of the Greek Fathers.

‡ Revelation 16 : 15.

§ St. Matt. 22 : 11.

fire. For, as St. Chrysostom says, the word translated "cloven" means rather divided from one common root ; as if there were at first one common mass from which spikelets, or tongues, were separated to each head. This would typify at once the indwelling of the Holy Spirit in the Church, as one Body, and also in each individual member of the Church.

But when we say that the Holy Spirit was not thus previously given, we must remember that we speak of a quite new relation set up as at this time ; it is not that His operations had not been before as widely extended, but they were of a different character.

His work, we have said, is to carry on to completion what the Word has inaugurated. At the same time He is intimately connected with the Humanity of God the Son, and extends the benefits thereof to mankind. By His operation the Incarnation took place. The Word was conceived by the Holy Ghost. Before the commencement of His Ministry, the Lord Jesus was visibly anointed by the descent upon Him of the Holy Spirit ; it was through the Eternal Spirit that He offered Himself without spot to God. All this was for our sakes. He that brought about the Incarnation is He that extends the Incarnation to us through the Sacraments. St. Athanasius* is bold to say (and other fathers say much the same) : " The descent of the Holy Spirit (after His Baptism) did not convey any sort of advantage to the Word, but it was for our sanctification, that we might be partakers of His

* Opera, Patavii, 1777, Tom. i., 356 ; Orat. I. c. Arianos, § 47.

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unction." "When He received the Spirit, we became from Him capable of receiving the Spirit." So, again, if it be "by the Eternal Spirit that Christ offered Himself without spot to God," it is by the operation of the same Spirit that there is produced in man a hatred of sin, as God in that sacrifice is seen to hate sin. Thus throughout in the New Creation the Holy Spirit carries on to perfection the work of the Word.

First, in the Church at large : He is the Author of the Hypostatic Union between the two natures of our Blessed Lord; He is the Author of the Mystical Union between Christ and the Church ; He is the Author of the Sacramental Union of the members of the Mystical Body with their Head and with each other. "All have been made to drink into one Spirit."

Here, once more, is there a direct Divine intervention in the course of human events, though it is but the result of the intervention in the mystery of the Incarnation. The intervention in the Incarnation was secret and known only to a few [as we now are beginning to celebrate],* but the Christian Church was organized publicly in Jerusalem (which is the mother of us all) by a definite intervention publicly recognized at the time by representatives "of every nation under heaven." Thus runs the record, "There were dwelling at Jerusalem Jews, devout men, from every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." The result of what they saw and heard, and of the sermon preached

* This lecture was delivered on March 24th.

by St. Peter was that "the same day were added unto [the little flock of one hundred and twenty] about three thousand souls. And the Lord was continually adding, day by day, to the Church those who were in a state of salvation." *

Thus was there formed an elect body, the Kingdom of God, the Church, which should go on and prosper and gather in the world. Of old, for the sake of the world, there was an elect body, the family of Jacob, the children of Israel, to keep alive the knowledge of God and to be the means of His Revelation to the world. Within this elect body there was another body who were to be a special protest against worldly and carnal aims and desires. The whole tribe of Levi were chosen in lieu of the first-born to draw near unto God and to minister to Him. Among these, again, there was one chosen family of priests. The one great blessing granted to the privileged tribe of Levi was, that † they "had no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him." This, then, was the continual cry of a Levite, "Thou art my *portion*, O Lord." ‡ "The Lord is my portion, saith my soul," was the deep consolation of the priest prophet, § when his nation was captive and his land laid desolate. When the Levite psalmist || was in poverty and sickness, and his faith was for a while disturbed, because God had not given him health and wealth, then his eyes

* Acts 2 : 5, 6, 41, 47.

† Deuteronomy 10 : 9 ; 12 : 12 ; 14 : 27, 29, etc.

‡ Psalm 119 : 57.

§ Lamentations 3 : 24.

|| Psalms 73 : 2, 17, 26.

were opened to his real position when "he went into the Sanctuary of God," and he felt he could say what none but one of his tribe could, "My flesh and my heart faileth, but God is the strength of my heart, and my *portion* forever;" he had that which none could take from him.

As, then, the Levites were to be a consecrating nucleus of the Jewish Church, and as the Jewish Church was to be a separate or elect body for the sake of the Gentile world, so now the Christian Church was to be the consecrating medium of the whole world. As said the Lord, "The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened." *

This, then, is the last Divine intervention, the last dispensation in this world, preparing for the final Revelation, the eighth day of eternity. Hence the Gospel times in which we live are spoken of in Scripture as "the last times," or the "latter days." Therefore the beautiful Christian poet † calls Christians "the people of the evening," the evening of the world; therefore Tertullian spoke of the Gospel times as the setting age, or the age of sunset, the evening of the world. This is the reason why the Church has ever sung the *Magnificat* and the *Nunc Dimittis* at even-song, in memory of the light of the Gospel illumining the evening of the world, in preparation for the morning of eternity.

Of these times the prophets had said: "Also upon

* St. Matthew 13 : 33.

† Prudentius-Psychomachia, 376, ed. Arevali, Tom. ii., p. 621.

the servants and upon the handmaids *in those days* will I pour out My Spirit," * words that St. Peter claimed as referring to the great outpouring at Pentecost at the Birth of the Church. All Christians, then, now have "the promise of the Father" in far fuller abundance, and in more intimate relation than the priests and Levites of old, who could claim the Lord their God for their inheritance.

Not only is the Holy Spirit the author of, and means whereby, the corporate unity is maintained, but He is the Life of the Church, whereby She grows, grows with the increase of God; "grows in wisdom and stature and in favor with God and man."

"Grows in wisdom." "He shall take of mine and shall show it unto you," said the Lord. "He will guide you into all truth. He shall glorify Me." Gradually does He reveal the full majesty of the Son, *guiding* into all the Truth those who follow His leading; and *guiding*, not without effort on Her part, the Church, "into the Truth in all its parts." † Hence He guides the councils of the Church into the declaration of the Truth. "It seemed good to the Holy Ghost and to us," ‡ said the first Apostolic Council. The Church is a living Body, and there must be advance and growth. St. Vincent of Lerins likens the growth of doctrine to a living body. There must be advancement, he says, § "But yet in such sort that it may be truly an increase in faith, and not a change. . . . In this let the religion of our souls imitate the nature of our bodies, which,

* Joel 2 : 29.

† Westcott, *in loc.*

‡ Acts 15 : 28.

§ Commonitorium, cap. 23.

although with process of time they develop and unfold their proportions, yet remain the same that they were. . . . Christian doctrine must follow these laws of growth, to wit, that with years it wax more sound, with time it become more ample, with continuance it be more exalted, yet that it remain incorrupt and entire, and continue full and perfect in the proportion of each of its parts, and, as it were, with all its members and proper senses." He alone Who of old spake by the prophets, and in these last times inspired the Apostle and Evangelists, can lead the Church and the various members of the Church into a full understanding of Holy Scripture. Year by year, more and more, do the beauties and teaching unfold themselves ; constantly should we pray with the Church in the Canticles, "Come, Thou South Wind, and blow upon my garden, that the spices thereof may flow out." *

Again, the Living Church must grow in stature. She must be aggressive, seeking to bring all within the fold ; with utmost charity seeking to win, but at the same time when necessary "mighty through God to the pulling down of strongholds ;" because she has "the Sword of the Spirit, which is the Word of God." Still the loving persuasion of invitation must be, "Let him that thirsteth come ; and whosoever will, let him take the water of life freely." †

The Holy Spirit also makes the Church, the Bride, more and more pleasing in God's sight. By the operation and indwelling of the Holy Spirit does the Son "sanctify and cleanse the Church with the wash-

* Canticles 4 : 16.

† Revelation 22 : 17.

ing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." * He is the "Spirit of Holiness," therefore His indwelling is the first reason why one of the titles of the Church is Holy. Even in the darkest times there is a remnant, as there ever has been. The Holy Spirit, indeed, in Scripture, warns us that there will be great falling away. We have no sure warranty that the candlestick will not be removed from any particular Church. If, then, the Spirit is grieved and quenched, that particular Branch will dwindle and die. If the sap flows not into it from its abiding in the True Vine, "it is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned." † But this does not mar the life of the Church, though it cripples her extension. We must remember, in our conceit, that God sees not as man sees. Elijah said, "I, even I only, remain;" and Cardinal Newman could say, "I look into this living, busy world and see no reflection of its Creator;" but God saw seven thousand where Elijah saw none, and the fault may be in our own eyes.

Here, then, we must say one word about such bodies as have separated themselves from the Communion of the Church. The individual members, if they have been baptized, are so far forth members of the Church. When they seek admission into the Communion of the Church they are not rebaptized.

* Ephesians 5 : 26, 27.

† St. John 15 : 6.

As St. Vincent of Lerins* says, such a practice is "against the Divine Scripture, against the rule of the Universal Church, against the mind of all the Priests of the time, against the custom and tradition of the fathers." But it is also the universal teaching that the Holy Spirit is not "given" outside the Church as an indwelling Power.† There is no *promised* indwelling of the Spirit. The Shechinah is confined to the One Temple. But He "bloweth where He listeth," and we have no right to limit His gracious influences. We admire and are thankful for the good which God is pleased to do by their means, but we cannot acquiesce in their separation, we must do all in our power to entice them back to the one flock under the one Shepherd, "endeavoring to keep the unity of the Spirit in the bond of peace. For there is One Body and One Spirit, even as we are called in One hope of one calling, One Lord, One Faith, One Baptism, One God and Father of all, Who is above all, and through all, and in us all." ‡

But the gracious indwelling in the Church is extended to all the faithful members of the Church. The central mass, like as of fire, was cloven, divided out, so as to sit on the head of each individual member. The golden pipes, whereby the oil of grace is derived to each member, are the means of grace appointed by Christ and employed by the Holy Ghost. In this, too, as elsewhere, the Holy Ghost carries forward to perfection the work which Christ com-

* Commonitorium, cap. 6.

† Ephesians 4 : 3-5.

‡ See Appendix II.

menced. Each means of grace, each sacrament, derives its efficacy from the assured operation of the Holy Ghost. Each means of grace is a golden pipe whereby the grace, stored in the Incarnate Saviour as in a Reservoir, is conveyed to the members of His Body.

In the initiating Sacrament of Baptism it is "by one Spirit (that) we are baptized into one body;" * it is "the washing of Regeneration and renewing of the Holy Ghost." † This is now accepted as the interpretation of the Lord's words to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Hooker truly said: "Of all the ancient there is not one to be named that ever did otherwise either expound or allege the place, than as implying external Baptism." ‡ It is true that St. Cyprian and others held it to include Confirmation, which they regarded as a Baptism of the Spirit; but this did not exclude external Baptism with water.

The Holy Ghost prepared the Body natural of Christ at the Incarnation; it is He who cleanses us from the taint received at our natural birth and then incorporates us into the immaculate Body of Christ. These are the "two ends proposed in Baptism," § a death unto sin and a new birth unto righteousness. "This, then, is to be born again of water and the Spirit, for death is effected in the water, but our Life is wrought through the Spirit." Therefore, in the prayer in the Baptismal service, we pray that the

* 1 Corinthians 12 : 13.

† Titus 3 : 5.

‡ Hooker, "Ecclesiastical Polity," Book V., chap. lix., § 3.

§ St. Basil, *loc. cit.* Appendix BB.

Holy Spirit may be given to the Catechumen in order that he may be born again.* So Tertullian, beautifully referring to the first chapter of Genesis, says: "Water was the first to produce that which had life, that it might be no wonder in Baptism if waters know how to give life . . . the Spirit of God who hovered over the waters in the beginning would continue to linger over the waters of the baptized."

But, as has been said, the Holy Spirit continually carries on to perfection the work commenced by God the Son. In the Church at large this is seen in comparing the four records of the Gospel with the Book of the Acts of the Apostles, and these histories again with the Epistles following.

It is noteworthy that the three earlier Evangelists record but little of the doctrine about the work of the Holy Spirit, though there is emphatic reference to Him in each of the three records. St. Matthew gives the Baptismal formula in the Commission to the Apostles at the end of the great forty days. This is the essence of all creeds, as St. Basil intimates. "As we believe on the Father, and the Son, and the Holy Ghost, so also are we baptized into the Name of the Father, and of the Son, and of the Holy Ghost. The confession goes before leading to salvation, while baptism follows after setting the seal on our assent."†

St. Mark records in direct terms the indwelling of the Holy Spirit in the disciples. "Take no thought beforehand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that

* See Appendix KK.

† "De Sancto Spiritu," cap. 12, *ad fin.*

hour, that speak ye ; for it is not ye that speak, but the Holy Ghost." *

St. Luke † has the warning against the blasphemy against the Holy Ghost, "unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

It is mainly in the record by St. John, written toward the end of his life, when Christianity had been preached for more than sixty years, that we read of the teaching about the Holy Spirit in our Lord's discourse at the mysterious Last Supper. ‡ "The Comforter, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "Him I will send unto you from the Father, even the Spirit of Truth, Which proceedeth from the Father, He shall testify of Me." "He will guide you into all Truth. He shall glorify Me ; for He shall take of Mine, and shall show it unto you."

The Book of the Acts is a record of how these sayings of the Lord have been fulfilled. So much so that Professor Westcott has well said : § "The Book of the Acts is the Gospel of the Holy Spirit, the typical record of His action. There we see how, at each stage of the building of the Church, the personal direction of the Spirit rules the conduct of its earthly founders. The voice of the Spirit showed to St. Philip, to St. Peter, to St. Paul, the widening limits of their teaching, and in some cases the very details of their fortunes." In similar fashion has

* St. Mark 13 : 11.

† St. Luke 12 : 10.

‡ St. John 14 : 16, 17, 23-26 ; 15 : 26 ; 16 : 7-14.

§ "Historic Faith," p. 106.

Bishop Harvey Goodwin written : * " If the Gospels can be rightly described as the history of the ministry of the Son, the Acts of the Apostles may be suitably described as the history of the ministry of the Holy Ghost."

In the Epistles we seem to be breathing the very Breath of the Spirit. Each Apostle takes for granted that his hearers have the Spirit and are in the Spirit, and claim this for themselves.

Then, for the individual, it is taken for granted that none is perfect in his Christian privileges until he has received the Holy Spirit by the laying on of hands. This is seen clearly in the case of the Samaritans, who had been baptized by a Deacon ; " they were only in the position of persons who had been baptized ;" therefore St. Peter and St. John went down to confirm them. It is evident that, as St. Paul went about and found " disciples," who professed to have been baptized, he made it his custom to ask, as he did at Ephesus, " Have ye received the Holy Ghost since ye believed ?"

The reception of the Holy Spirit was typified by the use of holy oil. When St. John spoke of this and said : " Ye have an Unction from the Holy One," he probably spoke in simile. But the use of oil in Confirmation commenced very early. Tertulian speaks of it at the end of the second century. Theophilus of Antioch (A.D. 180) likens Confirmation to the finishing porcelain with glaze, or burnishing metal. " What work (he says) has either ornament or beauty unless it be anointed and burnished. The

* " Foundations of the Creed," p. 249.

air and all that is under heaven is in a certain sort anointed by light and spirit, and are you unwilling to be anointed with the oil of God? We are called Christians on this account, because we are anointed with the oil of God." * So, too, in the fifth century, St. Cyril of Alexandria writes: "The use of oil finishing to perfection has been before laid upon those who are justified in Christ by Holy Baptism."

This, then, may perhaps lead us to see a reason for the name given to Confirmation in Dionysius of Areopagus. He calls the rite "the perfecting unction," and says: "The perfecting unction of holy oil makes him that has been initiated (baptized) well-pleasing; for the sacred perfection of the divine regeneration unites things that were initiated to the Supreme Spirit." As the very word "perfecting" is ascribed to the Holy Spirit by St. Basil, it may have the meaning here that the rite of unction is the communication of the Perfecting Spirit, and not merely that it is the perfecting of that which was commenced in Baptism.

In respect of the laying on of hands, commonly called Confirmation, we have no need to ask how the Holy Spirit is connected with this rite. The careful student of Scripture will at once recognize the truth of what the present Archbishop of Canterbury has well said: "No thread of language and history is more distinct than that which connects Christ's promise of the coming of the Paraclete to be an Indwelling Power in all His chosen ones, with the institute of the Laying on of Hands by the

* Ad Autolycum, I., xii.

Apostles. On the Twelve He came with a visible Epiphany, as every analogy would expect. On Christians at large He came in this plainest simplicity. 'I will send Him unto you. They laid their hands on them. He fell on them.' And ever after, in the letters of the Apostles, such is the frequency of verbal and phraseological allusion to the custom, that, as a scholar once remarked to me, 'Confirmation seems more present to the earliest Christian habits of thought than Baptism itself.' '*

Confirmation has always been traced back to the time when Philip the Deacon had baptized the Samaritans, and St. Peter and St. John, the two chiefest Apostles, were sent down from Jerusalem to confirm them and convey the Gift of the Spirit. It is quite true that often in Apostolic times the extraordinary graces were conveyed as well as the ordinary,† but this does not seem to have been always the case even in those days. For St. Paul asked certain who were regarded as disciples "if they had received the Holy Ghost since they believed." Had there been at all times a bestowal of extraordinary graces, the question need not have been asked; the Presence would have been manifested, and the lack of manifestation would have testified to lack of the Gift. Confirmation, then, is the one especial rite whereby the Gift of the Holy Ghost, the promise of the Father, the indwelling of the Holy Ghost, is communicated to the Baptized Christian.‡ Ordinarily, the reconciliation between

* "The Seven Gifts," p. 87. See Appendix MM.

† See Appendix LL.

‡ See Appendix MM.

the individual and Almighty God is granted in Baptism, in and by that sacrament union with Christ is effected *before* the communication of the Gift of the Holy Ghost. In one instance was it otherwise, but for this there was a special reason. To prove that it was God's will that the Gentiles should be admitted into the Church, the Gift was bestowed on the centurion Cornelius and his friends before Baptism. But ordinarily, just as the Holy Ghost was not given before that Jesus was glorified in the reconciliation of man with God, so also the Gift is not given to any particular man before he is prepared for it by Baptism.

Next in the Holy Eucharist it is the Holy Ghost that causes the dead elements to be instinct with life and life-giving properties, conveying to the faithful Christian the Body and Blood of the Lord Jesus. In the Eastern Church this is felt so strongly that, in the Consecration prayer, there is always a distinct invocation of the Holy Spirit, or prayer for His descent upon the elements of Bread and Wine, to make them the Body and Blood of the Lord Jesus.* You, here, are happy in having such an Invocation, though brief, in your book ; there is no need here to excuse its absence. In the earliest English Prayer-Book there was a special Invocation which is now omitted. But there is no trace of any such in the ancient liturgies of Italy, whether of Milan or Rome, and no fault was charged against them in early times. But whether this Invocation be present or not, all are agreed that it is by the operation of the Holy Ghost

* See Appendix NN.

that the Sacrament of the Holy Eucharist is complete.

Here, again, then, just as it was by the operation of the Holy Spirit that the Incarnation took place, so by the operation of the same Spirit the Incarnation is continually extended to the individual members of the Church, by means of the Sacrament of the Lord's Body and Blood, whereby their union with Christ is maintained and His Likeness in them developed.

The like must be acknowledged of all the means of grace whereby the life of the Church is maintained, and the Church grows, "and the hills are covered with the shadow of it, and the boughs thereof are like the goodly cedar-trees, whereby she stretches out her branches unto the sea (of the world) and her boughs unto the river (of the water of Life)." Whereby also each individual member gradually ceases to be a "babe in Christ," and increases and grows up "unto a perfect man, unto the measure of the stature of the fulness of Christ." Whereby the individual life gradually extends itself into the corporate life of the whole Body of the Church, so that we, "speaking the Truth in love, may grow up into Him in all things, which is the Head, even Christ, from Whom the whole Body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love." *

Therefore, when the ministers and stewards of

* Ephesians 4 : 12, 16.

Christ's mysteries are ordained, consecrated, and set apart for their work, we say, "Receive the Holy Ghost for the office and work of a Priest or a Bishop in the Church of God." Some, indeed, have raised a superficial objection to the *form* of words, but at the same time suggested a prayer,* "Pour down, O Father of Lights, the Holy Ghost on this Thy servant," which is only a variation of *form* and not of substance. It is true that in your Ordinal, brethren, an alternative form is given in the ordination of a Priest, but not of a Bishop, so that there can be no valid objection to the form of words. For if the form be wrong, it cannot be right to use it once.

In every branch and part of the Christian life the Holy Spirit is the Source of strength and action. But His grace is not irresistible; St. Paul knew this when he intimated that it was possible to receive the grace of God in vain. We must know it alas! too well in our consciences, when we feel "that it is hard to kick against the pricks."

But we must be one with Christ, in Christ; His life must be our Life, before His work avails for us. True, "in His own Person, He fulfilled the Will of God. True, in His own Person He fulfilled the destiny of man. And whosoever is in Him shares the virtue of His life."† He is the "head of every man," as the Second and last Adam. He suffered as our Representative, He is glorified as our Representative. But there is a subjective side--there must

* The commissioners of William III., in 1689. On this question see the admirable treatise of my friend, Canon Churton, "Defence of the English Ordinal," London, 1872.

† Westcott, "Historic Faith," p. 132.

be a likeness to Him wrought out in our cold and hard marble nature. "Even the Passion of Christ is in vain until we have part in it, until the shadow of His Agony creeps over our Soul, until our old man is crucified with Him, and from the ashes of our dead selves there rises the new man which after Christ is created in Righteousness and true holiness." *

By Christ are we *redeemed*, by the Holy Spirit are we gradually *sanctified*. "The righteousness whereby here we are justified is perfect, but not inherent; that whereby we are sanctified is inherent, but not perfect." † We must yield ourselves to the gracious influences of the Holy Spirit, that He may produce in us "the fruit of the Spirit." But *fruit* implies the co-operation of *two*. The *fruit* of the Spirit requires the co-operation of the man, the Christian man himself. That he may "have his fruit unto holiness," he must give his own earnest and diligent co-operation. "The love of God is shed abroad by the Holy Ghost, Which is given unto us," that we may work, not from fear of punishment, but from the love of righteousness; but the source of it all, and of the "imitation of Christ," to which it all tends, is the Holy Ghost Himself indwelling in the man.

In the New Creation He gradually prepares the elect, the members of Christ in this world, by progressive sanctification, for the "glorifying righteousness, perfect and inherent, in the world to come." ‡

Thus we draw to an end. We have been admitted

* Lias, "The Atonement," p. 68.

‡ See Appendix OO.

† Hooker, Sermon II., § 3.

to speak of the glorious circle of love and mercy, proceeding from God and returning to God, embracing the creature in its unceasing flow of infinite condescension. The eternal purpose of the Creator to unite to Himself the creature in an infinity of ever-growing and developing blessedness, could not be frustrated by the rebellious caprice of the creature. True, the rebellion called forth a new phase of mercy to meet and overcome the wrong done; but the eternal purpose could not be thwarted. The intimate union of the Incarnation took place, blessing the creature with infinite possibilities, and the Creator not only was made flesh, but through the Eternal Spirit offered Himself without spot to God on our behalf. Then, in order that His Presence should not be limited to one spot, and to the friendship of a few, it was expedient that He should depart as Man, and that His Universal Presence should be effected by the Holy Spirit. When, therefore, Jesus was glorified and man was reconciled to God, "being by the Right Hand of God exalted, and having received the Promise of the Father, He shed forth" His Spirit on His Church and on the several members of it. He was to apply and perfect the work which the Son had done. He was to guide them, not drive or force them, but to guide them, requiring action, willing action, on their part, into truth of every kind. He was to work out in them the image of the Creator once more, in which man had been formed at the first, and prepare them to see their Saviour and their God as He is.

By the coming of the Holy Ghost, Good Lord, deliver us.

How marvellously does the Truth open out before us as we meditate. The faithful Christian claims all Truth of every kind, everywhere, as part of the revelation of Him Who is the Truth. He has no fear of scientific discoveries, he knows that if they are true, they *must* be part of God's Truth, and that if he is patient, he will know them to be so in time. For it has been well said, rather in the mind of St. Vincent of Lerins, as already quoted : " In this sense the Christian Revelation of God claims to be both final and progressive ; final, for Christians know but one Christ and do not look for another ; progressive, because Christianity claims each new truth as enriching our knowledge of God and bringing out into greater clearness and distinctness some half-understood fragment of its own teaching." *

Here, then, we must stop, conscious of utter inefficiency in attempting to touch, as on the hem of the garment, the grandest theme for the adoring love of man to contemplate. God grant that not one word may have been said contrary to, or at variance with, His Truth. If there has been any such may the Holy Spirit overrule it for good. Where there has been error, may it be corrected ; where there is deficiency, may it be supplied. And may the good Lord pardon the presumption of His servant in attempting to handle so wondrous a mystery.

* Aubrey Moore. See also " Science and the Faith," p. 167.

APPENDIX.

A. PAGE 2.

Gilbertus Grimand in *Liturgia Sac.* par. 3 c. 17, multa congerit monumenta, quibus ostendit quanta olim esset fidelium devotio erga Evangelium *In Principio*. In aliquibus enim ecclesiis olim legebatur post baptismum parvulorum, post viaticum, et post Extremam Unionem (*S. Benedicti*, XIV. *De Sacrosancto*, Missæ Sacrificio, Lib. II. cap. xxiv., § 8).

Il est une autre raison qui n'a pas peu contribué à introduire dans le rit de la messe, l'évangile selon Saint Jean, c'est la devotion que le peuple professait pour cet évangile. Lorsque le prêtre descendait de l'autel on voyait plusieurs personnes s'approcher du sanctuaire et prier le célébrant de lire sur elles ce magnifique début de l'évangéliste ; le prêtre mettait le bout de l'étole sur leurs têtes, et lisait cet évangile. L'affluence était quelquefois assez considérable pour qu'il ne fût pas possible de se rendre aux desirs de ces personnes pieuses d'une manière individuelle ; alors le prêtre recitait collectivement l'évangile pour tous les postulants, et se tenait à l'autel (*L'Abbè Migne Encyclopedie Theologique*, s.v. "Évangile," p. 571).

I am indebted for the above references to my kind friend Rev. Canon W. Cooke of Chester. See also Le Brun, *Explication de la Messe*, Paris, 1726, Tom. i., p. 687.

APPENDIX B. PAGE 4.

The *Harmonia Confessionum Fidei*, published at Geneva in 1581, begins with a section "De Scriptura Sancta, ejusque interpretatione." The translation of the Harmony printed at Cambridge in 1586 begins in the same way. This is because the majority of the "Confessions" begin with this article. See *Corpus Confessionum*, Geneva, 1654.

APPENDIX C. PAGE 11.

In his very excellent lecture on "The Christian Doctrine of the Godhead" (delivered in great St. Mary's, Cambridge, England, in 1886, and published at Cambridge), Dr. Hicks argues for the Personality of God in the following manner (page 5) :

"These two notions of Infinite Being and of a First Cause do not by any means complete the Theistic idea. Nay, if taken by themselves, they would tend, as a great part of human thought has tended, rather to pantheism than to theism—to the belief in an all-pervading unconscious Deity, immanent in all things, gradually moving on toward perfection, according to necessary laws ; human lives, with their sorrows and joys, their aspirations and failures, being swept along, as in the current of a mighty river, till they are merged and lost in the boundless, fathomless ocean of absolute impersonal being.

"If indeed this were so, that our personal finite existence were to be swallowed up in an impersonal infinite existence, from which they are supposed to have sprung, two difficulties would have to be met. In the first place, conscious personal existence is confessedly a higher thing than unconscious existence. How can this noble attribute of personality have been caused by that which is impersonal ? And in the second place, if it is true, as we believe, that there has been progress in the world, that step by step, according to definite law, the lower has led up to the higher, till the highest form of life in the visible universe has been reached in man, are we to believe that, after all, this law of progress is finally to be replaced by a law of degradation and that all personal beings are to be lost in an abyss of absolute existence, which is not distinguishable in thought from non-existence ?

"Thus we come to hail with relief the further notion that the First Cause is a Personal Being, conscious, intelligent, free."

APPENDIX D. PAGE 13.

"The truth for which they contended, which was enshrined in their sacred writings, was that the 'Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three gods but one God.' But the Fathers do not treat this doctrine merely as a revealed mystery, still less as something which complicates the simple teaching of Monotheism, but as the condition of rationally holding the Unity of God. 'The Unity which derives the Trinity out of its own self,' says Tertullian (*Adversus Praxeam*, cap. iii.) 'so far from being destroyed

is actually supported by it.' 'We cannot otherwise think of One God,' says Hippolytus (*Contra Noetum*, § xiv.), 'but by truly believing in Father, Son, and Holy Ghost.' 'The Supreme and only God,' says Lactantius (*Institutiones*, IV. 29) 'cannot be worshipped except through the Son. He who thinks that he worships the Father only, in that he does not worship the Son also, does not worship the Father.' 'Without the Son the Father is not,' says Clement of Alexandria (*Stromata*, V. 1), 'for in that He is a Father, He is the Father of the Son, and the Son is the true teacher about the Father.' So Origen argues (*De Principiis*, I. ii., § 10): 'If God had ever existed alone in simple unity and solitary grandeur, apart from some object upon which from all eternity to pour forth His love, He could not have been always God. His love, His Fatherhood, His very Omnipotence would have been added in time, and there would then have been a time when He was imperfect. The Fatherhood of God must be coeval with His Omnipotence; for it is through the Son that the Father is Almighty.' This was the line of argument afterward developed by St. Athanasius when he contended against the Arians that the Son was the reality or truth of the Father, without whom the Father could not exist (*Adversus Arianos*, i., § 20); and by St. Augustine when he argues that love implies one who loves and one who is loved, and love to bind them together (*De Trinitate*, viii. 10 and ix. 2). Even one so unphilosophically minded as Irenæus (*Adversus Hæreses*, IV. iv. 1, 2) cannot but see in the Christian doctrine of the relation of the Father and the Son the solution of the difficulty about the infinity of God: 'Immensus Pater in Filio mensuratus; mensura Patris, Filius.'

"While philosophy with increasing hopelessness was asking, How can we have a real unity which shall not be a barren and dead unity, but shall include differences? Christianity, with its doctrine of God, was arguing that that which was an unsolved contradiction for non-Christian thought was a necessary corollary of the Christian Faith" (Aubrey Moore in *Lux Mundi*, p. 92).

APPENDIX F. PAGE 16.

We must remember that the beautiful interpretation put by the Latin Fathers upon a very difficult saying of our Blessed Lord is probably untenable. When the Jews asked Him, "Who art Thou?" (St. John 8 : 25), His answer has been explained by the Latin Fathers thus: "I am the beginning, which am speaking to you."

Cornelius à Lape commences his note thus : "St. Augustine, Bede often, Rupert, Bernard, and St. Ambrose take the word 'beginning' to be the nominative meaning, I am the beginning." This arises from the fact that both the words which are used here in the Latin versions are neuter, *principium* and *initium*, and though the translator might have intended them as accusative, others ignorant of the Greek regarded them as nominative, which gives an easier sense.

The Greek Fathers, to whom surely we should look for an explanation of a difficult Greek construction, rather treat the sentence "as a sad exclamation, which is half interrogative, Why do I so much as speak to you?" (Dr. Westcott *in loc.*).

APPENDIX F. PAGE 46 AND PAGE 61.

Luthardt in note 17 to Lecture III. cites a passage from a letter of Johann v. Muller, in 1782 : "Since I have been in Cassel I have been reading ancient authors in their chronological order, and making extracts from them when any remarkable facts struck me. I do not know why, two months ago, I took it into my head to read the New Testament, before my studies had advanced to the age when it was written. How shall I describe to you what I found therein ! I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange, more surprising to him than it was to me when I suddenly discovered the fulfilment of all hopes, the highest perfection of philosophy, the explanation of all revolutions, the key to all the seeming contradictions of the physical and moral world. . . . The whole world seemed ordered for the sole purpose of furthering the religion of the Redeemer, and if this religion is not divine, I understand nothing at all" (Translation published at Edinburgh, 1888, p. 354).

APPENDIX G. PAGE 47.

It has been pointed out (Mason's "Faith of the Gospel," p. 81), that the preposition *may* be translated *into* "Let Us make man *into* Our image;" this would imply "that a higher potency was conferred on an already existing thing." Any such development of interpretation is valuable.

The Septuagint, however, translate the two prepositions "*in* Our

image, *after* Our likeness," by the same Greek word *κατά*. The Vulgate and Vetus Itala combine the two expressions under one preposition, "*ad imaginem et similitudinem*." Some of the Latin fathers have *secundum*, while St. Ambrose once (*de officiis Ministrorum*, I, xxviii.) has *ad imaginem secundum similitudinem*. See Sabatier *in loc.*

As the Septuagint has only one preposition it may perhaps be open to question whether the not infrequent confusion of *b'* and *k'* in Hebrew have not here caused a variation of preposition, which did not originally occur.

APPENDIX H. PAGE 50.

The opening paragraph of the Essay is here given :

"In attempting to speak of such a mystery as the Gospel of Creation—that is, of the promise of the Incarnation which was included in the Creation of man, it is evident that we have need of watchful and reverent care lest we should strive to go beyond the limits which bound the proper field of our powers. It is necessary also that we should guard ourselves against the danger of using human language, not only (as we must do) to represent as clearly as possible our conceptions of the divine, but as the legitimate foundation for secondary conclusions. If, however, we do devoutly recognize that in such speculations we are entering on holy ground ; if we steadily refuse to admit deductions as absolute which are derived from the conditions under which we apprehend the Truth made known to us ; then it is well for us to look for a time toward the loftiest heights and the deepest foundations of faith. If we essay something without 'presumption and in submission to the judgment of the Church'—to borrow words spoken on the subject three hundred years ago—'and supported by the light of the divine word give expression to our thoughts humbly to the best of our power with stammering lips, not only do we not offend God, but we do Him reverence, and not unfrequently profit the weaker members of the Church.'"

We must always welcome an investigation undertaken in such a spirit by a man like Dr. Westcott.

APPENDIX I. PAGE 56.

Some try to raise a little dust to hide the most probable origin of the error—viz., the wrong writing of one letter, by speaking of a read-

ing "*Ipsum*." But this reading does not occur in ancient days. The only readings are simply *Ipse* and *Ipsa*. When Cornelius à Lapede speaks of *Ipsum* he merely wishes to point out that some authorities use the *neuter* in agreement with *semen*. For he cites St. Leo for *Ipsum*, without particular reference; whereas all we can find is a reference to *semen*. "Denuncians serpenti futurum semen mulieris, quod noxii capitis elationem suâ virtute contereret" (Serm. xxi. in Nat. Dom. ii., Opera Paris, 1675, Tom. i., p. 145). The statement of the Douay note, "others read *Ipsum*," seems to be without foundation.

It is very remarkable that no reading *Ipsum* is found. It is possible that a scribe seeing only *semen* and *mulier* as antecedents, and not knowing the Greek masculine as the authority for *Ipse*, and seeing that the reading could not be *ipsum*, may have of set purpose changed the *e* into an *a*, to make better grammar.

Dr. Pusey ("First letter to the Very Reverend J. H. Newman, D.D., London, 1869, p. 382 sq.) gives a long paragraph to the question and also gives the summing up of the exhaustive note of De Rossi, the very learned Roman Catholic Orientalist, which is as follows: "To whomsoever, then, the present reading of the Vulgate belongs, whether to the interpreter or (which is more probable) to the amanuensis, it ought to be amended from the Hebrew and Greek fountain-heads, and to be referred to those passages of the Clementine Edition which yet can and ought to be conformed to the Hebrew text, and to be amended by the authority of the Church."

APPENDIX K. PAGE 87.

It is worth while to note the effect produced on the Eastern mind by the various symptoms to which reference has been made in the text of Lecture IV., on the question of Mirth. The writer, P. C. Mozoomdar, is an Oriental, a friend of Keshub-Chunder Sen; but the book is well worth reading though the writer is outside the Christian fold, "feeling after Christ, if haply he may find Him." He acknowledges that the fasting of our Blessed Lord was more in accordance with Eastern asceticism than His feasting; but he adds: "While the brief day of mutual union lasted, He grudged not His disciples a few intervals of freedom and mirth. . . . Christ would not be coextensive with human nature, if He did not combine fasts and feasts in that many-sided discipline which gives perfection to the diverse faculties of man's heart ("Oriental Christ," Boston, 1888, p. 169).

APPENDIX L. PAGE 88.

In Archdeacon Wilberforce's "Doctrine of the Incarnation" there is a long passage devoted to this question of our Lord's sympathy in our ignorance. Toward the end he writes: "Since it would be impious to suppose that our Lord had pretended an ignorance which He did not experience, we are led to the conclusion that what He partook as man was not actual ignorance, but such deficiency in the means of arriving at Truth as belongs to mankind. Without asserting that the man Christ Jesus was ignorant, it may be said that he was ignorant, as man, of that which by His other nature was known to Him. His growth, then, was no delusion, but a real one; but the advance was in those means of intercourse by which the human mind communicates with the external world. He made trial of those channels of communication whereby the children of men are furnished with knowledge; He tested their uncertainty; He is able to pity those who are in like manner "compassed with infirmity" (Chapter IV., fourth edition, 1852, p. 84).

APPENDIX M. PAGE 89.

"Christ's tenderness was like that of the woman. His courage and strength were like those of the hero. His holiness has set the standard of all human morality and pureness of motive. His trustfulness was that of the child." ("The Oriental Christ," Mozoomdar, p. 138.)

APPENDIX N. PAGE 90.

"The strong and fierce language used on occasions by Him who is fitly known as the Lamb of God is a difficulty to the mind of the 'mild Hindu'" ("Oriental Christ" p. 93). It is deeply interesting to read these words of one who has thoroughly appreciated and approved the denunciation of hypocrisy uttered by our Lord. There is very much in this book of deepest interest, showing full sympathy with the universal perfection of our Lord's character; so much so that we feel inclined to say, as Bossuet did of Bishop Bull, "Talis cum sis, utinam noster esses." The following is very striking: "The testimony of His life and death makes heavenly realities tenfold more real to us. His patience and meekness in suffering are like an everlasting rock, which we may hold by when tossed in the tempest of life. His

poverty has sanctified the home of the poor. His love of healing fills the earth with innumerable works of benevolence and sympathy, and fills with wonderful hope the bedside of the sick and dying. His death and resurrection call us to the mansions where He has gone to wait for us" ("Oriental Christ," p. 45).

APPENDIX O. PAGE 95.

There is a most excellent note on Romans 9 : 5 in the Speaker's Commentary by Archdeacon Gifford, who says : "The reference to Christ is supported by the unanimous consent of the Anti-Nicene fathers. . . . Against this remarkable consent of Christian antiquity there is nothing to be said of any weight. Cyril puts into the mouth of the Emperor Julian a denial of the reference to Christ only in order to affirm the true interpretation." Yet the error of the apostate is admitted into the margin as a possible interpretation. No wonder that the New Revised Version has been stigmatized as "The Arianized Version."

APPENDIX P. PAGE 97.

The following is a table of the comparative fulness of the Narrative of each of the four Evangelists, in various stages of the Lord's life. It is perhaps not exactly accurate to small fractions, but it affords a sufficient approximation for comparison. As St. Luke's account is the longest, it is taken as the standard :

St. Luke	= 100
St. Matthew	= 93
St. John	= 73
St. Mark	= 59

making in all 325 divisions.

- I. *Early Years of our Lord's Life till His Baptism*, $\frac{1}{2}$.
St. Matthew, 5. St. Mark, 0. St. Luke, 10.5. St. John, 0.
- II. *From the Baptism until the Passover in St. John* 6 : 1 (less than $\frac{1}{3}$).
St. Matthew, 38. St. Mark, 20. St. Luke, 27.5. St. John, 16.5.
- III. *From St. John* 6 : 1 *till Feast of Tabernacles* St. John 7, (about $\frac{1}{10}$).
St. Matthew, 11. St. Mark, 13. St. Luke, 4. St. John, 6.
- IV. *From Feast of Tabernacles till Palm Sunday* (about $\frac{1}{6}$).

- St. Matthew, 6. St. Mark, 3.5. St. Luke, 35. St. John, 19.5.
 V. *From Palm Sunday to Maundy Thursday* (about $\frac{1}{4}$).
 St. Matthew, 20.5. St. Mark, 11.5. St. Luke, 8.5. St. John, 3.
 VI. *From Maundy Thursday until Easter Eve* (rather more than $\frac{1}{4}$).
 St. Matthew, 10. St. Mark, 8.5. St. Luke, 9.5. St. John, 21.5.
 VII. *The Resurrection* ($\frac{1}{2}$).
 St. Matthew, 2.5. St. Mark, 2.5. St. Luke, 5. St. John, 6.5.

APPENDIX Q. PAGE 100.

In the lately recovered "Teaching of the Twelve Apostles" there is a passage which seems to regard the sign of the Cross as being the "Sign of the Son of Man" spoken of in St. Matthew 24 : 30 *et* one of the signs of the day of judgment. Speaking of the signs of the last day, "The Teaching" says : "And then shall appear the signs of the truth : first, the *sign of stretching out* in heaven ; then the sign of the voice of the trumpet ; and the third, the Resurrection of the dead." The word used for *stretching out* is the noun derived from the verb in Romans 10 : 21, which is a quotation from Isaiah 65 : 2 : "All day long have I *stretched out* my hands to a disobedient and a gainsaying people." In the Epistle of Barnabas, said to be nearly contemporaneous with "The Teaching," the passage is explained of the Cross. This seems to show that "the sign of stretching out" is meant to be "the sign of the Cross," spoken of in a manner which would be understood by Christians and none else.

APPENDIX R. PAGE 105.

The passage is referred to by Archdeacon Gifford, and is to be found among the fragments of the third book *De Republica*, III., xxii., § 16, ed. Nobbe, Lipsiæ, 1827, p. 1161 : "Est quidem vera lex recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna, quæ vocet ad officium jubendo, vetando a fraude deterreat, quæ tamen neque probos frustra jubet aut vetat, nec improbos jubendo aut vetando movet. . . . Nec erit alia lex Romæ, a'ia Athenis ; alia nunc, alia posthac ; sed et omnes gentes, et omni tempore, una lex et sempiterna, et immutabilis continebit, unusque erit cœli nuntius quasi magister et Imperator omnium Deus. Ille legis hujus

inventor, disceptator, lator ; cui qui non parebit, ipse se fugiet, ac, naturam hominis aspernatus hoc ipso luet maximas poenas, etiam si cætera supplicia, quæ putantur, effugerit."

APPENDIX S. PAGE 113.

" It is deeply interesting to observe that the Mishna ordained that on the day of killing the Passover, if that day was also a Friday, the daily sacrifice was to be killed half an hour after the *sixth* hour, sacrificed after the *seventh* ; and the Passover killed half an hour after the eighth, and sacrificed half an hour after the *ninth* hour. If this may be relied on, the darkness from the sixth to the ninth must have utterly precluded the offering of both sacrifices. Thus did the true Continual Offering and Paschal Lamb cause the Mosaic to cease on that wondrous day, Dan. 9 : 27" (Freeman, " Principles of Divine Service," Part II., p. 299, note). The reference to the Mishna is *Pesachim*, cap. v., § 1. Translation by De Sola and Raphall, London, 1845, p. 107 : Ed. Surenhusius, Tom. ii., p. 150.

APPENDIX T. PAGE 113.

" If we go back to the really early fathers, we find them with one voice affirming that the Last Supper was not a Paschal meal at all, and some of them complaining of the novel opinion, which introduced discrepancies into the plain and easy narrative of the Gospels. Let us go seriatim through the primitive evidence which is collected by the anonymous Byzantine writer of the *Chronicon Paschale*, from works of which little save the name has come down to us.

" Hippolytus of Portus, near Rome, in his book against all heresies, writes as follows : ' I see the matter is one of disputatiousness. For he [*i.e.*, the Quartodeciman of whom he is speaking] says thus : The Lord performed the passover on this day and suffered ; wherefore I also ought to do as the Lord did. But he is astray, not understanding that when the Lord suffered He did not eat the legal passover. For He was the Passover that was proclaimed beforehand, and that was perfected on the appointed day.'

" Again, in the first book of his lost treatise on the Passover, Hippolytus says : ' Neither in the first nor in the last is it manifest that he has not spoken wrongly, because He who of old said beforehand,

"I shall no more eat the Passover," probably supped the Supper before the Passover; but the Passover He ate *not*, but suffered; for neither was it the time of the eating thereof."

"The next witness is Apollinarius of Hierapolis, the town mentioned by St. Paul in his Epistle to the Colossians along with Laodicea. His date is usually given A.D. 170 and onward. His words are: 'Some people dispute about these things, suffering a pardonable ailment, for ignorance does not require accusation, but needs instruction. And they say that on the 14th the Lord ate the sheep with His disciples, and suffered on the great day of unleavened bread, and declare that Matthew says as they opine; whence their opinion is both discrepant from the law, and, according to them, the Gospels seem to be at variance.'

"Last comes Clement of Alexandria, whose language is equally plain. In his lost treatise on the Passover he says: 'In the past years the Lord used to observe the festival of and eat the Passover that was sacrificed by the Jews; but when He had preached being Himself the Passover, the Lamb of God, led as a sheep to the slaughter, He immediately taught His disciples the mystery of the type on the 13th, on which they ask him, "Where wilt Thou that we prepare the Passover for Thee to eat?"' On this day, therefore, both the sanctification of the unleavened bread and the previous preparation of the feast used to take place; whence probably John writes that on this day the Disciples, as undergoing previous preparation, had their feet washed by the Lord. But our Saviour suffered on the next day, being Himself the Passover, being sacrificed by the Jews.'

"And again: 'Consequently on the 14th, when he suffered, the chief priests and scribes, on leading Him in the morning to Pilate, did not enter into the prætorium that they might not be polluted, but might eat the Passover without hindrance in the evening.' With this exact account of the days both all the Scriptures agree and the Gospels are in harmony. And the resurrection bears additional testimony. At any rate, He rose on the third day, which was the first day of the week of the harvest, on which it was the law that the priest should offer the sheaf." ("Notes and Dissertations," by A. H. Wratishaw, London, 1863, p. 179.)

This extract gives the earliest testimony with which Irenæus (iv., 23), Tertullian (Adv. Judæos, 10) and Justin Martyr (Dial. c. Try., Pars. II., § 111, p. 338) agree. In the latter part of the fourth century trustworthy tradition (on these smaller points) had died out,

and the modern popular view that our Lord *did* partake of the Paschal Supper took its rise.

See Freeman, "Principles of Divine Service," Part II., Chapter II., § 2; also Bishop Ellicott, "Historical Lectures on the Life of Our Lord," Lecture VII., 3d ed., 1862, London, p. 321.

A summary of many points of the argument may also be found in my book on "Fasting Communion," 2d ed., p. 341 seq.

APPENDIX V. PAGE 113.

"(Daniel) speaks not of a temporary suspension of sacrifices, but of the entire abolition of all which had been offered hitherto: the sacrifice with the shedding of blood and the oblation, the unbloody sacrifice which was its complement. These the Messiah was to make to cease three years and a half after that new covenant began, whether this was at first through the ministry of the Baptist or His own. It seems to me absolutely certain that our Lord's ministry lasted for some period above three years" (Pusey on Daniel, p. 174).

See also the very valuable treatise, "The Evidential Value of the Holy Eucharist," by Rev. G. F. Maclear, D.D., 2d ed., S.P.C.K., Part I., Chapter I.

APPENDIX W. PAGE 114.

The following volumes will be found useful in the study of the doctrine of the Atonement:

"The Catholic Doctrine of the Atonement," by H. N. Oxenham, M.A., 2d ed., London, 1869. This is mainly historical, and therefore is valuable.

"The Atonement," the Congregational Union Lectures for 1875, by R. W. Dale, M.A., 11th ed., London, 1888. This is an eloquent and valuable series of lectures.

"The Atonement," the Hulsean Lectures for 1883-84, by Rev. J. J. Lias, M.A., 2d ed., London, 1888. Four lectures of most condensed matter, and very useful for those who do not desire a long treatise. The subjects of the four lectures are: I. Popular Theology and Popular Objections. II. Scripture Teaching Regarding Propitiation. III. Theories of Propitiation in the Christian Church. IV. The Various Aspects of Propitiation.

APPENDIX X. PAGE 121.

Bishop Pearson (on Creed, Article X., fo. page 364) writes: "In vain it is objected that the Scripture saith that our Saviour reconciled men to God, but nowhere teacheth that He reconciled God to man; for in the language of the Scripture to reconcile a man to God is in our vulgar language to reconcile God to man—that is, to cause him who before was angry and offended with him to be gracious and propitious to him. As the princes of the Philistines spake of David, 'Wherewith should he reconcile himself unto his master? Should it not be with the heads of these men? Wherewith shall he reconcile Saul, who is so highly offended with him? Wherewith shall he render him gracious and favorable, but by betraying these men unto him?' As our Saviour adviseth, 'If thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother—that is, reconcile thy brother to thyself, whom thou hast injured. Render him by thy submission favorable unto thee, who hath something against thee, and is offended with thee.' As the Apostle adviseth the wife that departeth from her husband to remain unmarried or to be reconciled to her husband—that is, to appease and get the favor of her husband. In the like manner we are said to be reconciled unto God when God is reconciled, appeased, and become gracious and favorable unto us. And Christ is said to reconcile us unto God when He hath moved and obtained of God to be reconciled unto us, when He hath appeased Him and restored us unto His favor. Thus when we were enemies we were reconciled to God—that is, notwithstanding He was offended with us for our sins, we were restored unto His favor by the death of His Son."

APPENDIX Y. PAGE 139.

In his excellent work, "Church Doctrine—Bible Truth," Mr. Sadler thus introduces his argument (Chapter III.):

"The Scripture teaching bearing upon baptism may be summed up under the five following heads:

"1. In about twelve places in Scripture Christ or His Apostles connect salvation with Baptism.

"2. The Christians of the Apostolic Churches are always addressed as having been brought into a state of salvation or regeneration at their baptism.

" 3. This state of salvation or regeneration does not insure the final salvation of those brought into it. On the contrary, the members of these churches are always supposed to be in danger of falling into sin and liable to be cast away.

" 4. Those who thus fall away are always assumed to fall from grace. They are never for a moment supposed to fall into sin because God has withheld grace from them.

" 5. In no case are baptized Christians called upon to become regenerate. They are called upon to repent—to turn to God—to cleanse their hands—to purify their hearts; never to become regenerate."

Mr. Sadler as a lad was brought to Baptism and the Church by means of a sermon preached at Leeds, England, in 1841, by the late Bishop Doane, of New Jersey, having been enticed by curiosity to see and hear an American bishop.

APPENDIX Z. PAGE 140.

In his treatise on Baptism Tertullian has gathered many instances of the importance attached to *water* among the heathen as well as in the Scriptures. "De Baptismo," iii., iv., v., ix. In the ninth chapter he sums up all the passages where water is brought into some connection with our blessed Lord. He says: "This is the *water* which was continually flowing down for the people from the companion Rock. For if the Rock was Christ, without doubt we see Baptism blessed by *water* in Christ. How great is the grace of *water* before God and His Christ for the confirmation of Baptism. Never is Christ without water; if, as is the case, Himself is baptized in *water*; solemnly inaugurates the first displays of His power in *water* when a guest at the marriage; when He preaches He invites the thirsty to His everlasting *water*; when He teaches of love He approves the cup of *water* given to the poor among the works of charity; He refreshes His strength at a *well*; He walks on the *water*; constantly sails by *water*; ministers *water* to His disciples. He continues His witness to Baptism until His Passion; when He is given over to the Cross *water* intervenes—the hands of Pilate are conscious of it; when He is wounded *water* breaks forth—the spear of the soldier is conscious of it."

It is interesting and instructive to read the following from the work already quoted "The Oriental Christ," by P. C. Mozoomdar. The

first chapter is headed "The Bathing Christ," and treats of our Lord's Baptism.

"Why did Jesus bathe? Water to the Oriental means perpetual blessedness. The rain which fertilizes is God's grace. The stream which rustles on is a running source of divine inspiration. We in India at various times, have worshipped the God of rain. The confluences of our rivers, the mountainous solitudes where they take their rise, and the white illimitable expanse where they mingle with the sea, are more sacred than we can tell. There is a transcendental sense of the divine in them. Power, speed, fruitfulness, beauty, purity, come from the river. We Hindus, like our far off ancestors, make offerings to the sea, the emblem of eternity. There is no pilgrimage without immersion in water. Bathing is ever holy. Over and above the morning bath, which renews the body, and is an invariable prelude to the daily devotions, we immerse ourselves in water at special times. Whenever an Oriental has to purify himself from a personal impurity, from a social contamination, from a death in the household; whenever he has to rise from one stage of religious life to another; whenever he requires an initiation into higher spiritual life and precept, he must bathe." Page 47.

APPENDIX AA. PAGE 141

A similar argument may be drawn from the Greek translation of Esther 8: 17. The Hebrew has, "And many people of the land became Jews; for the fear of the Jews fell upon them." The Septuagint has, "Many of the Gentiles were *circumcised* and Judaized, for fear of the Jews." If at the time of that translation (probably about the middle of the second century, B.C.), there had been any such rite as Baptism in use among the Jews, we should expect it to be included in the addition made to the Hebrew narrative. As the reference to circumcision is an addition by the translators, we must suppose that it was regarded by them as the only ceremony necessary for a man to become a Jew.

Philo and Josephus, and the earliest Targum (Onkelos) are silent on the question. This will probably bring us down to the end of the second century A.D. The first reference seems to be in the Targum of Jonathan; and later on in Maimonides, etc., there is constant reference to the ceremony of Baptism.

It has been argued that the Jews would not have adopted baptism from the Christians. This is true. But John, the son of Zacharias,

was not a Christian; "he that is least in the kingdom of Heaven is greater than he." If the Jews adopted it from John the Baptist, there would have been no suspicion of following the Nazarenes. Such a ceremony is common among Orientals. See Appendix Z.

No doubt there were continual washings in practice among the Jews, in common life as well as in ceremonial purification. But there is no certain evidence of Baptism as a ceremony of initiation into the Jewish religion in our Lord's day.

APPENDIX BB. PAGE 143.

"And this clearly answers the question, For what reason was water joined with the Spirit? Because there are two ends proposed in Baptism: on the one hand, to abolish the body of sin, that it should no longer bear fruit unto death; on the other, to live to the Spirit, and to bear fruit in sanctification" (St. Basil, *De Sancto Spiritu*, § 35, Benedictine Ed., Tom. iii., p. 29 C.). Then, again, a little before he discusses the phrase, "They were baptized into Moses," in comparison of Christian Baptism. "What then? Because they were typically baptized into Moses, does it follow that small is the grace of Baptism? Assuredly in this way nothing else of ours would be of importance, if we depreciate the dignity of each by their types. . . . The Passion of the Lord would not be glorious, since a ram instead of Isaac filled the type of the sacrifice. . . . A man, then, does just this same thing in the case of Baptism who compares the reality with the shadow, and sets the things signified side by side with the types themselves, and by means of Moses and the sea attempts to tear asunder the whole dispensation of the Gospel. For what sort of *remission of sins*? what kind of *renewal of life*? what sort of spiritual grace is given by Moses? what kind of death of sin is *there* to be found? Why, then, do you compare baptisms, which have but the name in common, but differ as much as a dream from reality, or shadows and images from substances?" (§ 32).

"The dispensation of our God and Saviour toward man consists in a restoration from the effects of the fall and a return to intimate union with God, after the alienation caused by disobedience" (§ 35).

The controversy between St. Cyprian and Stephen, Bishop of Rome, concerning the rebaptism of heretics, on their joining the Church, brings clearly into prominence two points in which there was full unanimity at the time:

I. There was agreement about the grace or virtue of Baptism. Baptism (separate from Confirmation) conveyed

- i. Remission of sins.
- ii. Regeneration.
- iii. Renewal.

This is summed up in the Epistle of Firmilian, Bishop of Cæsarea in Cappadocia, to St. Cyprian. He complains that Stephen allows to heretics the power of conferring "the great and heavenly gifts of the Church in Baptism," and these, he says, are, "they wash away the filth of the old man, they forgive the ancient sins of death, they make sons of God by heavenly regeneration, they renew them to eternal life by the sanctification of the divine laver" (Ep. lxxv., § 17, Paris, 1726, p. 148).

See also Ep. lxx., § 1; lxxiii., § 7, 12, 18; lxxiv., § 5, 6; lxxv., § 8, 14.

II. There was agreement that Confirmation, or the laying on of hands, was the outward means of the communication of the Holy Spirit (St. Cyprian, Epis. lxxii., § 1; lxxxiii., § 6, 9; lxxiv., § 5, 7; lxxv., § 12, 18).

This was the basis and strong point of St. Cyprian's argument. All agree that heretics cannot convey or communicate the Holy Spirit. All agree that regeneration is given in valid Baptism. Well, then, argues St. Cyprian, How can a man who neither has nor can communicate the Holy Spirit—how can such a man baptize? Stephen answers, It is the custom of the Church; and herein he was right. But St. Cyprian answered, "It is in vain that some, who are conquered in argument, bring 'custom' as an answer to us, just as if custom were greater than truth, or just as if that should not be followed in spiritual matters which has been revealed for the better plan by the Holy Spirit." Stephen answered by excommunicating St. Cyprian, the African Bishops, and all who agreed with them. St. Cyprian justly regarded this as a very poor argument. St. Firmilian pointed out that this was practically excommunicating himself.

But Stephen was right, as the event proved, in his position, but not in his arrogant temper.

The XXVIIth Article of our Church gives much the same view of Baptism:

Baptism "is a sign of regeneration or new Birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God."

APPENDIX BB.* PAGE 151.

The following passages will be sufficient to show this :

Second century, Tertullian, *De Baptismo*, xix., "Easter is the most solemn time for Baptism, when also the Passion of the Lord by which we are baptized, was completed. . . . Next to that Pentecost is the most joyous time for arranging feasts." He gives reasons.

Fourth century, A.D. 385, Siricius of Rome, writing to Himerius, Bishop of Tarragona (§ 2), forbids solemn public Baptisms to be celebrated except at Easter and Pentecost, and blames Baptism of large numbers taking place on Saints' Day ; but in peril of death at any time (Labbei Concilia, Tom. ii., col. 1018).

A.D. 390, St. Gregory Nazianzen, Orat. xl., Opera, Paris, 1609, speaks of excuses for putting off Baptism, "I am waiting for the Epiphany. Easter is much better. I will await Pentecost."

Fifth century, St. Leo, A.D. 447, Ep. xvi., Tom. i., 462, also 718. Baptism not to be celebrated publicly on the Epiphany, only at Easter and Pentecost.

Sixth century, Co. Mâcon, II., A.D. 585, forbids Baptism at any other time except in case of necessity, complaining that at Easter "there are only two or three to be regenerated by water and the Holy Spirit."

St. Gregory of Tours, Hist. Francorum, VIII., ix., at Christmas, this would probably include Epiphany ; Easter ; St. John's Day, *Hist. Fr.*, X., xv., "Release the Abbess, or not a single catechumen shall be baptized at Easter."

Eighth century, Gregory II., A.D. 720, Easter and Pentecost (Labbei Conc., vi., 1443 and 1453).

Ninth century, Co. Paris, VI., A.D. 829. Easter and Pentecost (Labbei Conc., vii., 1603 and 1621 ; also Co. Triburiense, Can. xii., A.D. 895, Labbei, ix., 445).

APPENDIX CC. PAGE 153.

"The Power of the Priesthood in Absolution," by Rev. W. Cooke, Hon. Canon of Chester, is the most valuable treatise on this subject, though it seems impertinent to praise the work of one to whom the writer of these lectures owes so much as he does to Canon Cooke.

The following passage shows the inclusive character of the Confession in the service of the Holy Communion.

"The Confession is, in fact, the expression of the results of that

careful self examination which the Priest was ordered to exhort his parishioners to make, before they communicated on the Body and Blood of Christ. That it includes venial sins may be gathered from the requirement, 'that you confess your sins of infirmity or ignorance;' that it is not confined to these is manifest from the general tone of the Exhortation, which treats of 'sins and unkindness toward God's Majesty committed;' sins of 'malice and hatred and wrong done to a neighbor;' sins that need deep sorrow, and confession, and amendment; without which, it declares, 'Neither the absolution of the Priest can avail, nor the receiving of this holy sacrament doth anything but increase damnation.' And as it stands in our present Book, the Exhortation contains an expression which has marked reference to mortal sin. The teaching of the Schoolmen is 'that mortal sins must be diligently recollected and individually detested;' and in strict accordance with this the Church orders: '*Whereinsoever* ye shall perceive yourselves to have offended, either by will, word, or deed, *there* to bewail your own sinfulness, and to confess yourselves to Almighty God with full purpose of amendment of life.'

"The Confession, therefore, being framed to embody the results of such minute search and examination of conscience, and including all sins, mortal as well as venial, is suited both for those 'that are satisfied with a general confession,' and for those who 'do use, to their further satisfying, the auricular and secret confession to the Priest.' It need hardly be said that 'a general confession' points to the Rubric, 'Then shall this general Confession be made.' It is in general terms, so as to apply to the whole body of assembled Christians; yet in such wise as to admit of each individual making therein particular mention of his own sins and burden and grief."

"The Absolution reaches as far as the Confession, and the sentence, 'Pardon and deliver you from all your sins,' remits all the sins confessed, mortal as well as venial."

Then, with respect to the Confession and Absolution in daily prayer, Canon Cooke writes:

"In the Second Book of King Edward VI. were placed at the beginning of the Office of Matins the general Confession and the Absolution, which preface both the Matins and Evensong of our present book. Archdeacon Freeman points out that 'these are constructed in that form which would most completely adapt them for superseding, in all ordinary cases, private Confession and Absolution.' An examination of the Confession will show that, like the Confession in the Liturgy, it is framed with the closest regard to the old defini-

tions of mortal sin ; and that it differs in this respect from the Ancient Confessions at Prime and Compline, which were considered to refer to venial sins alone. The clauses, ' We have erred and strayed from Thy ways like lost sheep, we have followed too much the devices and desires of our own hearts,' are simply the definition of St. Thomas Aquinas thrown into a precatory form : ' Mortal sin proceeds from the aversion of man's will from God by its conversion to a commutable good ; ' the petitions, ' Spare Thou them which confess their faults, & restore Thou them that are penitent,' with the final prayers for grace to amend, accord exactly with the definition of penitence, which ' consists in the reconversion of the will to God, with detestation of the past, and a purpose of amendment for the future.' And the Absolution which follows covers all that is included in the Confession."

APPENDIX DD. PAGE 154.

The following passage is quoted by Canon Cooke from Bishop Fleetwood, Chaplain to William III. :

" Bishop Fleetwood, in his ' Essay on Miracles,' thus explains the passage : ' On a certain occasion, when one sick of the palsy was brought unto Him, He said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there and reasoning in their hearts, Why doth this man speak blasphemies? Who can forgive sins but God only? And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts? Our Saviour does not here blame them for thus reasoning with themselves ; for certainly they reasoned right, that none but God could forgive sins ; and it was no great matter to mistake, and think that Christ attributed such power to Himself, by pronouncing so absolutely ' that his sins were forgiven him ; ' and such a power they never knew committed to any man : He does not blame them therefore for so reasoning, but takes occasion from thence to show them *who He was, and the power He had committed to Him*, and for what purpose ; and therefore He goes on, " Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee ; or to say, Arise, take up thy bed, and walk. But that ye may know that the Son of Man hath power on earth to forgive sins I say unto thee " (speaking then to the sick of the palsy), " Arise, take up thy bed, and go thy way unto thy house." Consider with yourselves this matter. You heard

Me lately tell this sick man that his sins were forgiven him, and thought immediately that I had spoken impious and blasphemous words, attributing to Myself a power plainly divine and incommunicable, that is, of forgiving sins. That God alone can forgive sins committed against Himself is certainly true; *but if you think that He cannot communicate this power, you are mistaken*; for I assure you, that the *Son of Man*, even I who speak to you, have power on earth to forgive sins, and I was exercising this good power upon this miserable paralytic, which was, you know, the occasion of your inward reasoning, and concluding Me to have blasphemed. And what think you? You see this poor creature, how impotent and weak he is before you, how altogether unable he is to stir and help himself: do not you believe it is as easy for God to give Me the power of forgiving sins, as it is to give Me the power of working miraculous cures? May I not say as easily, "Thy sins are forgiven thee," as I can say, "Arise, take up thy bed, and walk"? If I, without the application of proper means, or any manner of prescription, shall cure this man of his distemper by the bare word of My mouth, by saying only, "Arise, take up thy bed, and walk," will you not believe that I have also power to forgive sins, since one is full as easy as the other? Now, that you may know assuredly that I, *the Son of Man*, have power on earth to forgive sins, you shall see that I have power to cure this paralytic presently—"I say unto thee, then," thou lame and helpless creature, "Arise, take up thy bed, and walk, and go thy way to thy house." Whether his sins be truly forgiven him, according to My word, is what you cannot possibly discover; but whether I have power to cure this man's disease, the effect will show immediately, and you will visibly discern. "And immediately he arose, took up his bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." Here is an act of great mercy shown to a poor miserable man; but it is plain that Christ's design was now to show the Jews the truth of that doctrine, "*That the Son of Man hath power on earth to forgive sins.*" That was the thing the Jews stumbled at, and this was the way Christ took to set them right; the miracle was to procure attention and belief; the visible effect of a divine power was to convince them that what He said was true, although the effect (namely, the forgiveness of sins) was and must be invisible.

"Our Lord does not deny that God only has the absolute power and right to forgive sins. He does not here claim to forgive sins as being God. He states simply that He, *the Son of Man*, has power on earth

to forgive sins. The word which is translated 'power' is a clew to the meaning. It is not *power*, absolute and inherent, or prerogative ; but delegated power, license, permission, granted from a higher authority. And this delegated power to forgive sins on earth, this license and permission to forgive sins on earth, He claims for Himself as the Son of Man. He explained on another occasion that *the Son of Man* cast out devils and worked miracles by *the spirit of God*. He said, 'The Spirit of the Lord hath anointed Me. . . . He hath sent Me . . . to set at liberty them that are bruised.' The Holy Spirit gave Him, the Son of Man, power to work miracles and to forgive sins on earth."

APPENDIX EE. PAGE 159.

"It were an unexplained and unexampled metaphor that to eat His Flesh were to believe in Him ; the more so, since in that language such metaphor is only used of preying upon a person, or on one's self, or of calumny (the metaphor is from wild beasts—*e.g.*,

When the wicked, even My foes, came upon Me to eat up My flesh, they stumbled and fell' [Psalms 27 : 2] ; 'Who also eat the flesh of My people' [Micah 3 : 3 ; cf. Job 19 : 22 ; Psalms 14 : 4 ; Jeremiah 10 : 25 ; 50 : 17])." A sermon by Rev. E. B. Pusey, D.D., "This is My Body," 1871, pp. 21, 22.

APPENDIX FF. PAGE 160.

Arnold on Baruch 1 : 10 writes (Commentary on Apocrypha, 1753, p. *95) : The word "is improperly rendered *prepare* ; it is a sacrificial expression, and signifies *to offer*. . . . The words at the institution of the Eucharist would be as well rendered, 'Offer this in remembrance of Me.' It is likewise so used by the Jewish Hellenistic writers and by the Greek ones of the Church, as *facere* is also among the Latins."

So too Bishop Bull ("Corruptions of the Church of Rome," Works ed., Burton, 1827, vol. ii., p. 251) : "They held the Eucharist to be a commemorative sacrifice, and so do we. This is the constant language of the ancient liturgies, 'We offer by way of commemoration, according to our Saviour's words when He ordained this holy rite, *Do this in commemoration of Me*.'"

In order to help students to make up their minds on this subject, the following references to the Greek Septuagint are given ; when the same Greek word as St. Paul (1 Corinthians 11 : 24, 25) and St. Luke

(22 : 19) represent our Blessed Lord as using *is* employed for *sacrifice* or *offer* :

Exodus 10 : 25 ; 29 : 36, 38, 39, 41 ; Leviticus 4 : 20 ; 9 : 7, 16, 22 : 14 : 19, 30 ; 15 : 15 ; 16 : 15, 24 ; 17 : 4, 9 ; 22 : 23, 24 ; 23 : 12, 19 ; Numbers 6 : 11, 16, 17 ; 8 : 12 ; 15 : 3, 8, 24 ; 28 : 4, 8, 15, 24, 31 ; 29 : 2 ; Deuteronomy 12 : 27 ; Joshua 22 : 23 ; Judges 13 : 16, 19 ; 1 Samuel 1 : 24.

1 Kings 3 : 15 ; 8 : 64 ; 11 : 33. This passage is remarkable. The Greek is "DID to Astarte." The English has "*Worshipped* Ashtoreth." The Hebrew is the Hithpalel of *Shâchâh*, to bow down or prostrate one's self ; it is the same as in Genesis 22 : 5 : "I and the lad will go yonder and *worship*," and 1 Samuel 1 : 3, "This man went up yearly to *worship*." For the Greek *ποιεῖν* to be used for this word shows how entirely the sense of sacrificial worship had become attached to the Greek *ποιεῖν*. It is used here as intransitive, followed by a dative "offered to Astarte."

2 Kings 5 : 17 ; 10 : 24, 25 ; 17 : 32 ; 2 Chronicles 7 : 7 ; Job 42 : 8 ; Psalm 66 : 15 ; Isaiah 19 : 21 ; Jeremiah 33 : 18 ; Ezekiel 43 : 25, 27 ; 45 : 17, 22, 23 ; 46 : 2, 12, 13, 15.

The following are instances of *ποιεῖν* with unbloody sacrifices :

Exodus 29 : 41 ; Leviticus 2 : 7, 8 (flour), 11 ; 6 : 22 ; Numbers 15 : 5 (wine), 6 (flour), 14 ; 28 : 21, 24 ; Ezekiel 46 : 14.

In the following passages there is no Hebrew to correspond ; Numbers 15 : 6 ; 28 : 5 ; 2 Kings 10 : 21 ; Baruch 1 : 10.

The following are some of the many passages, where the word *ποιεῖν* is used of *keeping*, or celebrating the Passover.

Exodus 12 : 48 ; 13 : 5 ; Numbers 9 : 2, 3, 4, 6, 11, 12, 13, 14 ; Deuteronomy 16 : 1 ; Joshua 5 : 10 ; 2 Kings 23 : 21 ; 2 Chronicles 30 : 21, 23 ; 2 Chronicles 35 : 1, 16, 17, 18, 19 ; Ezra 6 : 19, 22 ; 1 Esdras 1 : 6 ; St. Matthew 26 : 18 ; Hebrews 11 : 28.

In St. Luke 2 : 27, "When the parents brought in the child Jesus to *do* for Him after the custom of the law," it would be far better to translate as is required, "to *offer* for Him ;" this is distinctly the meaning of the passage : it is as much a sacrificial word as that translated *offer* in 5 : 24, which really means *to give*.

Indeed, though the meaning in this connection is not so certain, in St. Mark 14 : 8, to translate, "She offered what she had," is simpler, and gives the grammatical force of the two aorists far better than "she *hath* done what she could."

Leaving Scripture, we have the following in the earliest Christian times :

St. Clement of Rome, Ep. to Corinthians, § 40, where Bishop Lightfoot translates "*make* their offerings" without note.

St. Justin Martyr uses the word in this sense in three passages, and it is sadly amusing to see to what straits partisans are reduced in the translation.

Apology I., § lxx., ed. Thirlby, London, 1722, p. 96, l. 8. Here, in Clark's Ante-Nicene Library, the passage is rightly rendered "*offers*." Here the verb is in the middle voice.

Dialogue with Trypho, § 41, ed. Thirlby, p. 220. Here Brown in 1745 translates accurately, "The offering of fine flour was also a type of that Eucharistical bread which our Lord Jesus Christ has commanded us to *offer*" (Reprint, 1846, p. 96). But in Clark's A. N. Library (1867, p. 138) Rev. G. Reith, A. M., throws scholarship and, indeed, sense, to the wind, and renders "the bread of the Eucharist, the *celebration* of which our Lord prescribed." Now *which* refers to *bread* and not to Eucharist; but this translation leads us to believe that the *celebration* of the Eucharist is said to have been prescribed. This would be sense. But "the celebration of the *bread*" is pure nonsense. How can any one besides Mr. Reith *celebrate bread*?

Dialogue, § 70, ed. Thirlby, p. 290. Here Mr. Brown (reprint, 1846, p. 151) is correct: "That bread which our Christ hath commanded us to *offer* . . . that cup which He commanded those that celebrate the Eucharist to *offer*." But Mr. Reith gets wilder than before (p. 187) He has "the bread which our Christ gave us to EAT . . . the cup which he gave us to DRINK!" Can any scholar (besides Mr. Reith) find one passage anywhere in a reputable Greek author, where *ποιεῖν* can mean to *eat*, and also to *drink*, in the same sentence?

Cornelius, Bishop of Rome, A.D. 251. His letter about Novatus is given in Eusebius (Ecc. Hist., vi., 43, ed. Heinichen, vol. ii., p. 279), "Having *offered* the oblation."

This meaning is continued to this day in the Greek Church. In the prothesis, when all is ready for the Liturgy, the Deacon says to the priest: "It is time to *offer* to the Lord," *ποιῆσαι* (Euchologion Mega, Venice, 1862, p. 44). See also the rubric on p. 105, "When the priest is about to *offer* the Prohegiasmenè."

APPENDIX GG. PAGE 182.

There is no doubt that in Scripture the number seven denotes perfection or completeness. When St. Paul had written to *seven*

Churches, his message to the whole Church was complete, and no more Epistles of his were inspired. He wrote to the following Churches: Thessalonian, Corinthian, Roman, Galatian, Ephesian, Philippian, Colossian. Even if the Epistle to the Hebrews be ascribed to him, it is rather to a class of persons within the Church than it is written, than to a Church.

Similarly, St. John in the Apocalypse was instructed to write to seven Churches, and the message was complete. In the Apocalypse, the seven Candlesticks represent the whole Church; and the seven Seals and the seven Trumpets and the seven Vials all signify completeness in various ways. Then there are seven weeks ending at Pentecost (Leviticus 23: 15), seven pillars to the House of Wisdom (Proverbs 9: 1), seven notes in the musical scale, and seven days in the week.

The following is from a manuscript, in handwriting about the middle of the fourteenth century, in the writer's possession, and is interesting in this connection:

"Of the seven petitions in the Lord's Prayer, it is to be remarked, that by them

- i. The seven deadly sins are put to flight.
- ii. The seven gifts of the Spirit are introduced.
- iii. The seven Beatitudes are achieved.
- iv. The seven Rewards are bestowed.

"I. The first petition is, 'Hallowed be Thy name.'

That is, Thou, O Father, Who art the Father of all by Creation, art ours by special love; Who art in the natural Heavens by presence and power, in the spiritual Heavens by grace. Of which it is said in the psalm, 'The Heavens declare the glory of God.' *Hallowed*—that is, may this Thy name of Father be confirmed in us, that we may ever be and be found Thy faithful children by obedience and filial subjection.

- i. Thus the deadly sin of *Pride* is excluded, which refuses subjection.
- ii. The gift of filial fear is introduced, fleeing from sin on account of its offence to God, and on account of love of our Father; for the fear of the Lord drives away sin.
- iii. The first Beatitude is obtained—viz., Poverty of Spirit; that is, when a man is poor, so far as the spirit of perversity and boasting, of which it is said in Isaiah, 'Cease ye from man, whose breath is in his nostrils, for he is reputed lofty.' (*Vulgate* version.)
- iv. The first reward is bestowed—viz., the Kingdom of Heaven,

'Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.'

"II. The second petition is, 'Thy Kingdom come;' that is, I pray that the whole world may come to Thy Kingdom.

- i. Thus the deadly sin of envy is excluded, which does not desire the good of others.
- ii. The gift of true Godliness is introduced.
- iii. The second Beatitude—viz., Meekness, is obtained.
- iv. The second reward is bestowed—viz., the possession of the heavenly land; of which it is said, 'Thou art my portion in the land of the living.'

"III. The third petition is, 'Thy will be done;' that is, that men may be of one mind and tranquil. This prayer, 'Thy will be done,' is that men may be tranquil on earth as the angels are in Heaven.

- i. Thus is excluded the deadly sin of Anger, which prevents a man from knowing what the will of God is.
- ii. Thus is introduced the gift of Knowledge, which teaches us what we must do and how we must live.
- iii. Thus is obtained the third Beatitude—viz., mourning. He who does not know how to live rightly ought to mourn for his sins.
- iv. Thus is bestowed the third reward—viz., eternal consolation, 'Blessed are they that mourn: for they shall be comforted.'

"IV. The fourth petition is, 'Give us this day our daily Bread;' that is, I ask not merely for bodily food, but food for my soul.

- i. Thus is excluded the deadly sin of sloth; that is, distaste for the word of God.
- ii. Thus is introduced the gift of Ghostly strength.
- iii. Thus is obtained the fourth Beatitude; that is, hungering after Righteousness.
- iv. Thus is bestowed on man the fourth reward—viz., Satisfaction. 'Blessed are they that hunger and thirst after righteousness: for they shall be filled.'

"V. The fifth petition is, 'Forgive us our debts as we forgive them that are indebted to us;' that is forgive us our debts by remitting them, and by bestowing on us the gift of grace. As we forgive our debtors—that is, by pardoning their debts and by giving them a gift.

- i. Thus is excluded the deadly sin of avarice.
- ii. Thus is brought in the gift of counsel, which is, 'Go and sell all that you have and give to the poor.'

- iii. Thus is bestowed the fifth Beatitude, which is Mercy in this present world.
- iv. Thus is bestowed the fifth reward, which is the obtaining mercy and freedom in the future. 'Blessed are the merciful : for they shall obtain mercy.'

"VI. The sixth petition is, 'Lead us not into temptation;' that is, that we be not overcome by temptation—*e.g.*, excess of food or drink.

- i. Thus is excluded gluttony.
- ii. Thus is introduced the gift of understanding, which is against excess.
- iii. Thus is obtained the sixth Beatitude, which is purity of heart.
- iv. Thus is bestowed the sixth reward, the beatific vision of God Himself. 'Blessed are the pure in heart, for they shall see God.'

"VII. The seventh petition is, 'Deliver us from evil;' that is, from the evil of incontinence.

- i. Thus is excluded luxury.
- ii. Thus is introduced the gift of wisdom, giving spiritual taste against the flesh. For when spiritual delights have been perceived, all flesh seems tasteless.
- iii. Thus is obtained the seventh Beatitude—that is, peace. For he alone has peace at home, who, by subduing the flesh, knows how to taste how gracious the Lord is.
- iv. The seventh reward is bestowed—*viz.*, divine adoption. 'Blessed are the peacemakers : for they shall be called the children of God.'

APPENDIX III. PAGE 186.

The following passage from St. Augustine is valuable in this connection (Ep. ad Sixtum, CXCIV., § 18, Opera, Paris, 1688, Tom. I., col. 720 F):

"Just as no one is wise aright, understands aright, prevails aright in counsel and might, no one is devout in knowledge, no one fears God with spotless fear, unless he have received the spirit of wisdom and understanding, of counsel and might, of knowledge and godliness, and the fear of God; nor has any one true virtue, sincere love, god-fearing temperance, except by the spirit of virtue and love and temperance; so also without the spirit of faith no one will believe rightly, nor without the spirit of prayer will one pray profitably. Not

that there are so many Spirits, but all this worketh one and the self-same Spirit, dividing to every one severally as He will ; because the Spirit bloweth where He listeth. But because we must confess that He *helps in one way before indwelling*, in another way after indwelling. For before He is indwelling He helps men to be faithful ; He helps them when they are faithful by indwelling."

APPENDIX II. PAGE 194.

This is manifest in the controversy between St. Cyprian and Stephen of Rome. This brought out the fact that all were agreed that the Holy Spirit was *not* given outside the Church.

Hence heretics were admitted to the Church, if they had been validly baptized, only with unction and laying on of hands. In modern times a distinction has been made between Confirmation as a sacramental rite and the reception of converted heretics. But this is really only a difference of name. The words used are the same. Thus the Seventh Canon of the Second General Council (Constantinople, I., A.D. 381), speaking of certain heretics whose baptism was regarded as valid, says: "We receive them if they give written renunciation of their errors and anathematize every heresy not of the same mind as the Holy, Catholic, and Apostolic Church of God, and being sealed—that is, anointed first with holy unction on forehead, and eyes, and nostrils, and mouth, and ears, and sealing them we say: 'The seal of the gift of the Holy Ghost.'"

These are the words used at Confirmation.

St. Leo the Great continually repeats that heretics cannot communicate the Holy Spirit, though their Baptism is valid, as the following passage will show :

"They have received the form of Baptism, therefore they are not to be baptized ; but they are to be joined to the Catholics by the imposition of hands ; the virtue of the Holy Spirit being invoked, *which cannot be received from heretics*" (Ep. ii., Opera, Paris, 1675, Tom. i., p. 411). This is quoted by Auxilius in the tenth century.

Again, "Their Baptism must not be outraged by repetition, only the sanctification of the Spirit is to be invoked, that *what no one receives from heretics* may be obtained from Catholic Bishops" (Ep. cxxix., § 7, Tom. i., p. 688).

See also Ep. cxxxv., § 2, i., p. 717.

This must suffice on this head.

APPENDIX KK. PAGE 196.

When a particular gift or grace of the Holy Spirit is prayed for, it is specially named and thus limited. In Baptism we pray for regeneration: "Give Thy Holy Spirit to this person, *that he may be born again.*" In ordination it is "*for the work* of a Priest or Bishop." There is no such limitation in Confirmation.

Didymus, the blind marvel of learning, appointed by St. Athanasius as head of the Catechetical School of Alexandria, draws attention to the fact that, sometimes, at all events, the omission of the Article in Greek before "Spirit" shows that an influence or gift is intended, and not the Personal Presence of the Holy Spirit. The treatise of Didymus on the Holy Spirit is preserved in a Latin translation by St. Jerome among his works (Opera, Veronæ, 1735, Tom. ii., col. 124). The same is referred to by St. Athanasius himself (Ep. ad Serapionem, I., § 4, Opera, Patavii, Tom. i., pars 2, p. 520). Bishop Middleton (on the Article, ed. Rose, 1855, p. 127, on St. Matthew 1: 18) says the same: "The sacred Writers have clearly, and in strict conformity with the analogy of language, distinguished the *influence* from the *Person* of the Spirit."

APPENDIX LL. PAGE 200.

"The first great distinction between God's gifts to the soul of man divides the *ordinary* from the *extraordinary* gifts of grace. The ordinary gifts of grace are those which are commonly given to each soul for its own particular edification. The extraordinary gifts are those which are only given at certain times and to certain persons for the general good of the Church. The ordinary gifts of grace are those which give spiritual strength and enable us to resist temptation, to conquer sin, to keep our baptismal vows, and generally to lead a Christian life" (Benjamin Webb, "Instructions and Devotions for Candidates for Confirmation"—a very valuable little book). See also "The Spirit of Enthusiasm Exorcised," a sermon by George Hickes, D.D. (afterward a Bishop of the Non-jurors), London, 1680.

APPENDIX MM. PAGE 200.

There is now a strong feeling that we must return to the primitive teaching about the truth of the especial grace of Confirmation—viz.,

what the Archbishop of Canterbury has so well said : "No thread of language and history is more distinct than that which connects Christ's promise of the coming of the Paraclete, to be an indwelling Power in all His chosen ones, with the institute of the laying on of Hands by the Apostles" ("The Seven Gifts," p. 87). This was the primitive teaching, so that Bishop Cornelius could say of the heretic, Novatus, that having received clinical Baptism in danger of death, "he did not receive the completion, which he should have received, according to the Canon of the Church, nor was he sealed by the Bishop, but not having received this, *how could he have received the Holy Ghost?*" (Ap. Euseb., His. Ecc., VI., 43). There was only one way recognized by the Church.

A little essay published in 1880 by Rev. F. W. Puller, "What is the distinctive grace of Confirmation?" (Rivingtons, London) is very valuable. It is full of learning and close argument.

In the Eastern Church anointing with chrism seems to have superseded the Scriptural rite of laying on of hands at an early date. In the West, too, unction has become regarded as the important part of the rite ; though some have argued that the necessary touch of the finger, in the anointing in East and West, is sufficient "laying on of hands."

In the gossip and interesting history of St. Gregory of Tours (A.D. 580), he only speaks of anointing in his constant reference to the reconciliation of Arians, on which Ruinart has the following note : "Gregory everywhere speaks of the reconciliation of the Arians by chrism alone ; just as now, in conferring Confirmation, hardly any mention is made of the laying on of hands, which, however, is necessary."

There seems good evidence that in the English Church the laying on of hands was never dropped. In the *seventh century*, we find Bishop Cuthbert, in the North of England, "laying his hand on the head of each one." In the *eighth century*, Bede mentions this without qualification : "He ministered the grace of the Holy Spirit by imposition of hands on those who had just been regenerated in Christ" ("Life of St. Cuthbert," XXXII., ed. Giles, vol. iv., p. 308). A manuscript service book of the Church of England, written in the *eleventh century* (preserved in the library of Sidney-Sussex College, Cambridge, G. B.), expressly directs the Bishop to lay hands on each candidate. Two centuries after, Wiclif refers to Confirmation in a manner which implies (or has been held to imply) that laying on of hands was the practice in his day. Two hundred years later "the

King's Book," in 1543, shows the same. "The holy fathers of the primitive Church, taking occasion and founding themselves upon the said acts and deeds of the Apostles, . . . did use and observe (as it hath been hitherto *by succession of ages continued*) that all Christian people should, after their baptism, be presented to their bishops, to the intent that by their prayers and *imposition of their hands upon them* . . . they should be confirmed." In 1549 the first Prayer-Book of Edward VI. directs that the Bishop should "lay his hand upon their heads," and this is continued to the present day among us.

There can be little doubt that the decline of true teaching about Confirmation arose primarily from the carelessness and lack of activity of the Bishops. This carelessness spread to the people and the result was that the sober Philip Melancthon could call the rite "*otiosa cæremonia*." But when he said that in primitive times Confirmation was nothing more than a catechizing of those that had been baptized as infants, he made a perfectly groundless statement. He seems to have misunderstood a Canon of the first Council of Arles (A.D. 314) and one of Laodicea (? A.D. 320), both of which are about the reception into the Church of converted heretics; they were to be openly catechized about their errors. Of the modern popular view, that Confirmation is a ratifying of baptismal vows, THERE IS NOT THE SLIGHTEST TRACE TO BE FOUND IN CHRISTIAN ANTIQUITY; it must therefore be erroneous. WHAT IS NEW IS NOT TRUE, AND WHAT IS TRUE IS NOT NEW.

In order to help the Student references are here given to writers under the various centuries.

First Century. (Acts 8 : 17 ; 19 : 6). "Ever after in the letters of the Apostles such is the frequency of verbal and phraseological allusion to the custom, that, as a scholar once remarked to me, 'Confirmation seems more present to the earliest Christian habits of thought than Baptism itself'" (Archbishop Benson, of Canterbury, "The Seven Gifts," 1885, p. 87).

It has been doubted by some whether in the beautiful story of St. John and the young robber, Confirmation is referred to; but as Eusebius relates the story, and as St. Clement of Alexandria seems to use the word *seal* of Confirmation, and as the epithet *perfect* (τέλειον) is commonly used of Confirmation, there cannot be much doubt that we are not wrong in claiming the passage for Confirmation.

"The Bishop took the young man home, fed, disciplined, fostered him, and at length baptized him. After this he relaxed his excessive

care of him, as he had bestowed upon him the *perfect* preservative, the *seal* of the Lord" (Eusebius quoting St. Clement of Alexandria, *Eccl. Hist.*, III., 23, ed. Heinichen, 1827, Tom. i., p. 232).

A fragment referred to St. Clement of Rome probably belongs to him of Alexandria, but even so the reference to Confirmation is doubtful (St. Clement, ed. Lightfoot, i., p. 220).

Second Century. "The woman begged of him, saying: 'Apostle of the Most High, give me the seal, that the foe may not come back upon me again.' Then he made her come near him, and *putting his hand upon her*, he sealed her in the name of the Father, and of the Son, and of the Holy Ghost," *Apocryphal Acts of the Ap. Thomas*. This probably refers to Baptism and Confirmation together, as is often the case. The Presbyterian Dr. Dale refers to this and other places as being *hand-baptism* without water! (*Christie Baptism*, p. 115; *Johannic Baptism*, pp. 221, 222).

A.D. 180. "What work has either ornament or beauty, unless it be anointed and burnished? The air and all that is under heaven is in a certain sort anointed by light and spirit; and are you unwilling to be anointed with the oil of God? We are called *Christians* on this account, because we are anointed with the oil of God" (Theophilus of Antioch to Autolyceus, Clark's A. N. Lib., p. 62).

A.D. 196. Tertullian has many passages to the point. "Not that in the water (of Baptism) we obtain the Holy Spirit, but in the water, under the influence of the angel, we are cleansed, and thus prepared for the Holy Spirit. . . . In the next place hand is laid on us, invoking and inviting the Holy Ghost. . . . Then that most Holy Spirit gladly descends from the Father upon our cleansed and blessed bodies. . . . Nor is this without the supporting evidence of a foregoing type. For just as *after* the waters of the deluge, by which ancient iniquity was purged away, after the baptism (so to speak) of the world, a dove was the herald which announced to the world the peace of heavenly wrath, sent forth from the ark and returning with olive . . . so by the law of heavenly effect to earth (that is, our flesh) emerging from the font after its old sins, the dove of the Holy Spirit flies, bringing the peace of God" (*De Baptismo*, cap. 8., Opera, ed. Oehler, i., p. 627).

Again, "The flesh is the very hinge of salvation. . . . The flesh is shadowed by the imposition of hand, that the soul may be illuminated by the Spirit" (*De Resur. Carnis*, cap. 8, ed. Oehler, ii., p. 478).

Third Century. Origen, born A.D. 185, died A.D. 254.

"In the Acts of the Apostles, that the Holy Ghost was given in

Baptism by the laying on of the Apostles' hands" (De Principiis, I., iii., § 2, Opera, Paris, 1733, Tom. i., p. 61). This is often quoted (see below), A.D. 550, by Primasius, and A.D. 840, by Haymo of Halberstadt. Here Confirmation is regarded as part of Baptism. So, again, in his Commentary on the Epistle to Romans (Romans 6, Lib. v., Opera, Paris, 1759, Tom. iv., p. 561): "According to the tradition of the Church we are all baptized in visible water and with visible chrism."

A.D. 250. St. Cyprian is full of reference to the effect of Confirmation, as it is his strongest argument against Bishop Stephen of Rome. One or two passages are quoted and references given to other passages.

Speaking of the confirming of the Samaritans (Acts 8), he says, that as they had been properly baptized, "that which was lacking was done by Peter and John, that prayer being offered for them, and the hand laid on them, the Holy Spirit should be invoked and poured upon them. Which now also is done among us, that they who are baptized in the Church are presented to those set over the Church, and by our prayer and laying on of hands receive the Holy Spirit, and are *perfected* with the *seal* of the Lord" (Ep. lxxiii., ed. Paris, 1726 p. 132).

Again, "If they attribute the effect of Baptism to the Majesty of the Name. . . . Why is not, in the name of the same Christ, the hand laid on the baptized that he may receive the Holy Spirit? . . . Moreover, a man is not born by laying on of hands when he receives the Holy Spirit; but he is born in the Baptism of the Church, that, being already born, he may receive the Holy Spirit, just as was in the case of the first Adam. For first God formed him, and then breathed into his nostrils the breath of life. For the Spirit cannot be received unless the receiver first have an existence" (Paris, 1726, pp. 139, 140).

See also Ep. lxx., Paris, 1726, p. 125; lxxii., lxx'ii., pp. 128, 136, etc.

St. Firmilian, in answer to St. Cyprian, argues precisely in the same manner. His letter is among the Epistles of St. Cyprian (Ep. lxxv., Paris, 1726, pp. 145-47).

A.D. 251. St. Cornelius of Rome, in a circular letter about the heretic Novatus, writes: "He fell into a grievous sickness, and being thought moribund, he was baptized on the bed where he lay. But when he recovered he did not receive the rest which he should have received, according to the Canon of the Church, nor was he sealed by

the Bishop. But not having received this, how could he receive the Holy Spirit?" (preserved by Eusebius Eccl. Hist., VI., xliii).

A.D. 256 (about). In an anonymous tract on the question of rebaptism, preserved among the works of St. Cyprian, the following passages occur; but the whole treatise is valuable and worth reading, and takes for granted that the Holy Spirit is *not* given in Baptism, but in Confirmation: "Whether in some respect he halts when he is baptized with the baptism of water, which is of less account, provided that afterward a sincere faith in the truth is evidenced in the Baptism of the Spirit, which is *undoubtedly of greater account*;" i.e., Confirmation. "We ought only to help them with the Baptism of the Spirit—that is, by the laying on of the hand of the Bishop, and the supplying the Holy Spirit." "By the laying of the hand of the Bishop the Holy Spirit is given to each believer, as the Apostles did to the Samaritans after Philip's baptism, and by this means conveyed to them the Holy Spirit" (Cypriani, Opera, Paris, pp. 353–55, 361, etc).

Fourth Century. Very full evidence is to be found in this century.

A.D. 305. Co. Elvira, Can. xxxviii. In cases of necessity, a faithful layman (who is properly baptized and not twice married) may baptize; but if the man survive, he must bring him to the Bishop, that by laying on of hands he may be perfected (Canones, ed. *Bruns*, ii., p. 7; Labbei Conc., Tom. i., col. 974).

A.D. 314. Co. Arles, I., Can. viii. If any one comes to the Church from heresy, they ask him his creed; and if they find him to have been baptized in the Father, Son, and Holy Spirit, only let hand be laid on him, that he may receive the Holy Spirit (*Bruns*, ii., 108). See also Co. Laodicea, Can. vii., xlviii.

A.D. 347. St. Cyril of Jerusalem, like many others of the fathers, often includes Confirmation under Baptism; as the Benedictine editor points out.

Catechesis Lect., xviii., § 33. "You shall hear first about what is done directly before Baptism; and then how you were cleansed from your sins by the Lord, with the washing of water by the Word; and how in priestly fashion ye are made partakers of the title of Christ; and how the seal was given you of the Communion of the Holy Spirit; and about the mysteries in the altar of the New Covenant" (Opera, Paris, 1720, p. 301).

Catechesis Lect., xxi. "You became Christ's when you received the antitype of the Holy Spirit (i.e., sacred oil or chrism), and all things happened to you in an image, since you are the image of Christ

He, indeed, was baptized in the river Jordan ; He ascended out of the waters ; then the descent of the Holy Spirit took place—like resting on like. To you also in like manner, after you have ascended from the fount of sacred streams, chrism is given, the antitype of Him with Whom Christ was anointed, Who is the Holy Ghost . . . and when the body is anointed with visible ointment, the soul is sanctified by the Holy and life-giving Spirit" (Opera, Paris, p. 316).

A.D. 355. St. Hilary of Poitiers. One passage has been already quoted in the text of Lecture VI., p. 148.

"For the guerdon and gift of the Holy Spirit was to be given by the laying on of hands to the Gentiles, at the ceasing of the works of the law" (on St. Matthew 19 : 3, Opera, Veronæ, 1730, Tom. i., col. 762).

A.D. 370. St. Optatus of Milevia, in Africa. The striking passage comparing our Lord's Baptism and Confirmation has already been given in Lecture VI., p. 147.

"Oil when prepared is called chrism, in which there is a sweetness which softens the skin of conscience, shutting off the hardness of sins ; which prepares a throne for the Holy Spirit, so that, invited thither, all roughness being dismissed, He may willingly deign to make His indwelling" (De Schismate Don., VII., § 4, Paris, 1700, p. 106).

A.D. 370. Pacian, Bishop of Barcelona.

"Might the Apostles alone bind and loose ? Then they alone might baptize, they alone give the Holy Spirit, they alone purge the sins of the Gentiles, because this command was given to none but Apostles. . . . If, then, the power of the font and chrism, by far the greater gifts, has descended to the Bishops, they have also the right of binding and loosing" (ed. Migne, col. 1057).

See also Sermon on Baptism, Migne, col. 1093.

A.D. 380. St. Ambrose, Bishop of Milan.

"Well, then, you were baptized, and then came to the Bishop, what did he say to you ? God the Father, Who regenerated you of Water and the Spirit, and has given you pardon of your sins, Himself anoint thee to life eternal" (De Sacramentis, II., vii.).

"Then follows the spiritual seal, which you have read of to-day ; that, *after the font*, this remains, that there be *perfection* when at the invocation of the Bishop the Holy Spirit is infused, the Spirit of wisdom and understanding, the Spirit of counsel and Ghostly strength, the Spirit of knowledge and true godliness, the Spirit of holy fear, as if seven virtues of the Spirit" (De Sacramentis, III., ii., § 8, Opera Paris, 1690, Tom. ii., col. 360, 363).

[It will be observed that these two passages cover the prayer of Confirmation, which has come down to us from his time. This is of the essence of Confirmation.]

See also *De Mysteriis*, cap. 7, *Tom. ii.*, col. 336 ; *De Sancto Spiritu* I., viii., § 90, *Tom. ii.*, col. 619.

Ambrosiaster. In *Hebrews* 6 : 3.

"*Laying on of hands*, by which it is believed the Holy Spirit can be received ; which after Baptism is wont to be done by Bishops for the Confirmation of unity in the Church of Christ."

[This is quoted by Bishop Jeremy Taylor (*Works*, ed. Eden, vol. v., p. 644) and Bingham ("Antiquities," XII., iii., § 6), by Bishop Charles Wordsworth, of St. Andrew's ("Mending of Nets," p. 15), and by Sainte-Beuve (*De Sacramentis*, Paris, 1686, p. 130) and some others. I have not been able to verify it.]

The passage is incorporated in the commentary of Primasius (A.D. 550) on *Hebrews* 6.

A.D. 379. St. Jerome, priest.

[It has been said that toward the end of the fourth century trustworthy tradition in some points was dying out. In arguing against Helvidius, the impetuous Jerome invented his argument, and, as Bishop Lightfoot points out, he is not consistent to his own theory ("Galatians," 6th ed., p. 259). In his treatise against the Luciferians he exhibits much youthful impetuosity, and quotes as Scripture a text of infinitesimal, if any authority, which he has not admitted into his own text, in order to gain a point against his adversary.]

He introduces the Luciferian, asking, "Don't you know that this is the custom of the Churches, that on the baptized hands are afterward laid, and so the Holy Spirit is invoked?"

St. Jerome answers, "I deny not that this is the custom of the Churches, that to those who have been baptized by Priests and Deacons, at a distance from larger towns, the Bishops go out to lay on hands for the invocation of the Holy Spirit." He acknowledges the custom, but, he argues, What of those who die before they are Confirmed? "Perchance the eunuch must be believed to be without the Holy Spirit, because he was baptized by Philip the Deacon, of whom the Scripture says, 'They went down both of them into the water. And when they went away from the water the Holy Spirit came on the eunuch.'"

[This interpolation is clearly to meet a difficulty about which there has been continual discussion ; and the safest determination arrived at is, that while Bishops are bound to do all in their power to confer

the grace, and will be held responsible for culpable or careless neglect; yet we do not believe that God will punish the faithful for the carelessness of His Minister. The difficulty was soon felt; and this is how the Council of Elvira (A.D. 305) met it: "If a deacon be a Rector and have baptized any in the absence of Bishop or priest, the Bishop must *perfect* them by benediction; but if they die first, each may be justified under the faith he professed."]

A.D. 380. Damasus, Bishop of Rome, the patron of St. Jerome.

"It is the office alone of the Apostles and their successors to give the Holy Spirit. . . . Not one of the seventy disciples is read to have given the gift of the Holy Spirit by the imposition of hands" (Ep. v., Labbei, ii., 879).

A.D. 381. Co. Constant., I., Can. vii. Quoted above, p. 234.

A.D. 390. St. Chrysostom has several passages, generally rhetorical. Here is one. Having spoken of St. Paul's laying hands on the Ephesians, he says: "Hence is displayed a great dogma, that they who are baptized are perfectly cleansed from sin. For had they not been cleansed, they would not have received the Spirit, they would not have been thought immediately worthy of the gifts." Then with personal application, he says: "We have received remission of sins, sanctification, participation in the Spirit, adoption, life eternal. What more do you wish? Signs? But they are done away. You have faith, hope, charity, which remain: seek these, they are greater than signs" (Hom. in Act., xl., § 2, Tom. ix., 339).

A.D. 395. Prudentius, the beautiful Spanish poet, has continued reference to the chrism traced with oil on the forehead (Hymn on going to sleep, l. 125; Arevali, Tom. i., 307; Apotheosis, i., 447; Psychomachia, 358, ii., 619; Contra Symmachum, i., 586, ii., 751).

Fifth Century. A.D. 402. Innocentius I. "But about sealing infants, it is clear that it must not be done by any but a Bishop. For though presbyters are priests, they have not the high-priesthood. But that this should only be done by Bishops, that they either seal or hand on the Holy Paraclete, not only the custom of the Church shows, but also the passage in the Acts of the Apostles which says that Peter and John were directed to hand on the Holy Spirit to those who had been already baptized" (Labbei, ii., 1246).

[This passage is continually quoted and incorporated in the writings of Theodulf of Orleans, Alcuin, Magnus of Sens, etc., in the eighth and ninth centuries.]

A.D. 405. St. Augustine. As we should expect, there are many references in many ways to Confirmation.

"Who now expects this, that they on whom hand is laid, that they may receive the Holy Ghost, should immediately speak with tongues? No; but invisibly and secretly the love of God is understood to be inspired in their hearts on account of the bond of peace" (De Bap. Con. Donat., III., xvi., § 21, Tom. ix., col. 116). The same argument is repeated in Ep. Joh., cap. 4, Tract vi., § 10, Tom. iii., pars 2, col. 858. See also De Trin., Lib. xv., § 46, Tom. viii., col. 999, etc.

A.D. 440. St. Isidore of Pelusium.

Phillip, that converted the Samaritans, was not an Apostle, "for Peter and John, the Apostles, went down from Jerusalem, and conveyed to them the grace of the Holy Spirit. . . . He baptizes as a disciple, but the Apostles complete the grace, for to them was granted the power to bestow so great a gift" (Ep. i., 450, Paris, 1638, p. 214).

A.D. 450. Anonymous commentary on St. Matthew in St. Chrysostom's works, Tom. vi., p. 770. In this there is the following striking passage:

"He that has not been so baptized as to be thought worthy to receive the Holy Ghost, has indeed been baptized in body, and his sins have been forgiven, but in soul he is a catechumen. For it is thus written, 'He that hath not the Spirit of Christ is none of His;' because the flesh puts forth worse sins afterward, since he has not the Holy Spirit in him, preserving him, but the Temple of his body is empty. Afterward that Spirit finding the house empty and swept with doctrines of faith, as with brooms, he enters there in sevenfold power, and dwells there, since words of faith, which we call brooms, cleanse from ignorance, but not from sins or lusts."

St. Leo I. has many passages, some of which have been given in Appendix II., page 234.

A.D. 450. Gennadius, Archbishop of Constantinople.

"When they believe, they are baptized; when they have been baptized, they submit to the laying on of hands of the Bishop, for the participation of the Spirit. . . . Watch, then; for if you live carelessly you may not be baptized again, and again receive the Holy Spirit by the laying on of hands" (preserved in Ecumenius, in Ep. ad Heb., Opera, Parisiis, 1631, Tom. ii., p. 355).

Sixth Century. A.D. 550. Primasius, Bishop of Adermetum, commenting on Hebrews 13:25, incorporates the saying given above, "The gift of the Holy Spirit is given in Baptism by the laying on of hands of the Bishop" (Migne, col. 794).

A.D. 590. St. Gregory the Great.

"By us indeed the faithful come to Holy Baptism, by our prayers are they blessed, by the laying on of our hands they receive the Holy Ghost from God" (Hom. in Evangelia, xvii., Opera, Paris, 1686, Tom. i., col. 1505).

Seventh Century. A.D. 630. St. Isidore of Seville, born A.D. 560, died A.D. 636.

"Just as in Baptism remission of sins is given, so in Unction the sanctification of the Spirit is applied. The laying on of hands is that the Holy Spirit, invoked by the blessing, may be invited to come. For then that Paraclete willingly descends from the Father after the bodies have been cleansed and blessed" (Origines, vi., 18. Opera, Coloniae, 1617, p. 52).

This passage is a reminiscence of Tertullian, De Baptismo, quoted above.

"After Baptism the Holy Spirit is given by the Bishops with laying on of hands" (De Off. Ecc., II., xxvi., Opera, p. 412).

A.D. 680. Archbishop Theodore, of Canterbury.

"We believe that none is perfect in Baptism without the Confirmation of the Bishop, but we do not despair of their Salvation" (Capitula, cap. 4, Labbei, vi., 1875).

A.D. 685. St. Cuthbert. In Bede's life of St. Cuthbert, as quoted above, p. 236.

Eighth Century. A.D. 720. Venerable Bede (A.D. 673-735).

"Had Philip been an Apostle he could have laid his hand on, that they might receive the Holy Ghost, for this is the prerogative of Bishops only . . . priests may not seal the forehead, which Bishops alone may do when they hand on the Holy Spirit to those who have been baptized" (Com. on Acts 8, ed. Giles, Tom. xii., 39).

See also Homily on Octave of Epiphany, Tom. v., 166, 172; Com. on St. Luke 22: 39, Tom. xi., p. 341; on Cant. i., Tom. ix, p. 226.

A.D. 750. Isaac, Bishop of Langres.

"That all take great care that no one departs this life without being Confirmed by the Bishop, lest he be in danger of losing his soul" (Can. Tit., xi., Can. xii., Labbei, viii., col. 623).

A.D. 780. Alcuin quotes the saying of Innocent quoted above, A.D. 402. Again, in his letter to Charlemagne: "When the white garments are taken from the baptized, it is fitting that they receive the Holy Spirit from the Bishop by the laying on of hand" (Hittorpius, Romæ, 1591, p. 83, bis).

Ninth Century. In this century almost all the statements about Confirmation are little more than the repetition of what has been said before. Theodulf of Orleans (in *St. Greg., Mag. Oper.*, Paris, 1705, Tom. iii., col. 370) writes almost in same words as Magnus, Archbishop of Sens, in his letter to Charlemagne (*Martene de Ritibus*, i., 62).

A.D. 812. Jesse, Bishop of Amiens, writes (*Ep. de Baptismo Gallaudi*, xiii., p. 400): "After this let the Bishop confirm him with chrism on the forehead. And laying on of hand is then conferred, so that the Holy Spirit, being invoked and invited by benediction, may descend upon them."

A.D. 829. Co. Paris, VI., quotes the Homily of St. Gregory the Great, cited above.

A.D. 830. Jonas, Bishop of Orleans. "The Acts of the Apostles teach us that it appertains to the Bishop alone to give the Holy Ghost to the faithful by the laying on of hands"

(*Lib. I., De Institut. Cleric.*, cap. 7. Quoted by Drouven, *De Re Sacramentaria*, i, p. 299).

Tenth Century. A.D. 907. Auxilius quotes from St. Leo I. as above (*Asseman, Codex Liturgicus*, Tom. viii., p. 232).

A.D. 999. Council of Poitiers, Can. ii.: "That no Bishop receive or require fees for absolution, nor for the gift of the Holy Spirit, unless a man make an offering with a willing mind" (*Labbei*, ix., col. 781).

A.D. 924. Atto, Bishop of Vercellæ, quotes the passage from Ambrosiaster, as above.

Eleventh Century. The teaching begins to weaken.

A.D. 1050. Ivo, Bishop of Chartres. "By the sign of the Cross those who have been baptized receive gifts of grace by the laying on of hands" (*Sermon, St. Aug., Opera*, Tom. v., Appendix, col. 407). Again: "Ye have received spiritual armor against invisible foes by the laying on of hands" (*Opera*, 1647, Tom. ii., p. 263).

A.D. 1057. Peter Damian. "In Baptism the Holy Ghost is given for pardon, in Confirmation for fight" (cit. Sainte-Beuve, *De Sacramentis*, p. 199).

A.D. 1070. Lanfranc, Archbishop of Canterbury. "They must be baptized for the remission of sins, with a view to receive the gifts of the Spirit; must be perfected by the laying on of hands of the Bishop" (*Dupin*, vol. ix., p. 12).

Twelfth Century. A.D. 1135. Rupertus Abbas.

"This is peculiar to Bishops alone, that they seal and hand on the Spirit Paraclete, which not only does the custom of the Church

show, but also the Acts of the Apostles," quoting Acts 8 and 19 (Hittorpius, *Romæ*, 1591, p. 529).

A.D. 1140. Hugh of St. Victor.

"Since in Baptism there was given full forgiveness of sins, what does Confirmation give? In Baptism the Spirit is given for forgiveness, in Confirmation for strength. Without this a man can be saved if he does not decline it through contempt" (*De Sacramentis*, cap. 22; Hittorpius, p. 736).

Thirteenth Century. A.D. 1204. Innocent III.

"By the anointing of the forehead the imposition of hand is betokened, which is also called Confirmation, because by it the Holy Spirit is given for increase and strength. This none but the chief priest (that is, the Bishop) may give; since we read of Apostles only (of whom the Bishops are Vicars) that the Holy Spirit was given by the laying on of hands" (*Decretal*, Lib. i., Tit. xv., cap. 1; *Corpus Jur. Cas.*, Boehmer, Tom. i., col. 114).

A.D. 1250. Innocent IV.

"Bishops alone may seal the baptized on the forehead, because the anointing should not be offered but by the Bishop, since the Apostles alone (whose place the Bishops fill) are read to have given the Holy Ghost by the laying on of hand, which Confirmation or anointing of the forehead represents" (*Labbei*, xi., col. 615).

A.D. 1270. St. Thomas of Aquinum.

Confirmation "is to be given even to those who are at the point of death, that in the resurrection they may appear perfect" (*Summa*, pars 3, q., lxxii., 8).

A.D. 1280. Durandus, Bishop of Mende.

"After Baptism there follows the Spiritual seal—that is, Confirmation, which is when the Holy Spirit is outpoured at the invoking of the Bishop. . . . In Confirmation, the fulness of the mystery of the Christian Religion is fulfilled. For in Baptism remission of sins is given by the Holy Spirit. Here, however, the Spirit Himself is invited to come, that He may vouchsafe to descend into the heart which He has sanctified, and dwell there, and He is infused at the invocation of the Bishop," (*Rationale*, VI. lxxxiv., § 1, 2, Lugduni, 1584, fo. 367).

A.D. 1281. Archbishop Peckham, of Canterbury.

"Many neglect Confirmation for want of watchful advisers; so that there are many who lack the grace of Confirmation, though grown old in evil days. To cure this disastrous neglect, we ordain that none be admitted to the Sacrament of the Lord's Body and Blood that has not been Confirmed, except at point of death, unless he have

a reasonable impediment"; (Constitutions, Johnson's Canons [A.C.L.] ii., 277; Labbei, xi., 1160).

This Constitution is the origin of the rubric after the Confirmation Service.

Fourteenth Century. A.D. 1310. William of Paris.

"When prayer has been offered over those who are to be confirmed, the Sign of the Cross is traced with chrism on their foreheads and hands being laid upon their heads, it is said, 'Peace be with you,' since at the laying on of the hands of the Apostles the Holy Spirit was wont to be given, and He is given now at the laying on of hands of the Bishops" (Lib. de Sacramentis. Quoted in the notes on St. Gregory's Sacramentary, Opera, Tom. iii., pt. 1, col. 359, Paris, 1705).

A.D. 1330. James of Viterbo, Archbishop of Naples.

Confirmation "was partly instituted by the Apostles, so far as the laying on of hands is concerned; partly by the Church, so far as the unction of chrism, which we do not read the Apostles used" (Hist. Occidentalis, cap. 37. Quoted in notes on St. Gregory, as above).

Fifteenth Century. A.D. 1422. Bishop Lyndewode (Provinciale, Oxford, 1679, p. 34) calls Confirmation "a Sacrament of necessity, and, therefore, that which may not be contemned."

A.D. 1450. Dionysius Carthusianus. "When the Apostles which were at Jerusalem heard that Samaria had received the word of God, Philip sent them word, asking that some of them might come to Samaria to lay hands on those who had been baptized, that by the visible sign they might receive the Holy Ghost. For to lay hands on the baptized was the office of the Apostles, as it is now of Bishops, who are their successors" (in Acta Apost., viii., Paris, 1552, fo. 76, b).

A.D. 1495. John Colet, Dean of St. Paul's.

[Founder of St. Paul's School, the first school founded in England to teach Greek; he was once nearly burned by Henry VIII., for his reforming tendencies.]

"Confirmation is the Sacrament of the giving of the Spirit, traced back to and established at the time when one was sent by the Apostles to convey to those who had already been baptized at Samaria the Holy Spirit by the laying on of hands; otherwise they would not have been reckoned as belonging to the Church" (De Sacramentis Ecclesiae, 29, ed. Lupton, 1867, p. 92).

"It is to be observed that Dionysius speaks of Confirmation in

such a way as to teach, not that it is a distinct Sacrament, but something for the completion of Baptism, so as for it and Baptism to be one and the same Sacrament" (on works of Dionysius, ed. Lupton, 1869, p. 75).

Sixteenth Century. The Reformation upheaval.

A.D. 1530. See answers of Bishops and divines about Confirmation (Collier's Eccl. Hist., 1841, vol. ix., p. 195, *sq.*).

Queen Elizabeth was confirmed by Archbishop Cranmer when three days old; Edward the Sixth by the same, soon after birth.

The Continental Reformers of Europe were greatly at sea about Confirmation, and their utterances infected many English writers, though, thank God, the Confirmation prayer has been retained with but slight variation.

See George Witzel (1533), *Methodus Concordiæ*, viii.; Browne's *Fasciculus Rerum Expetendarum*, London, 1690, App., p. 759, and his *Via Regia*, London, 1690, App., p. 710.

A.D. 1597. Richard Hooker. "The ancient custom of the Church was, after they had baptized, to add thereto imposition of hands, with effectual prayer for the illumination of God's most Holy Spirit to confirm and perfect that which the Grace of the same Spirit had already begun in Baptism" (Eccl. Polity, Bk. v., lxvi., § 1).

Seventeenth Century. A.D. 1630. Gabriel Albaspinæus, Bishop of Orleans.

"No one had obtained the name of *Christian*, no one was thought to be a perfect Christian, who had not been confirmed and gifted with the gift of the Holy Spirit" (quoted by Van Espen, *Jus. Eccl. Univ. Lovanii*, 1753, Tom. i., 384).

A.D. 1638. General Assembly of Presbyterians (Scotland).

"Seeing Episcopacy is condemned, imposition of hands by Bishops falleth to the ground" (Acts of Gen. Assembly, p. 20).

[This is a new departure.]

A.D. 1649. Bishop Hall, of Norwich. *Work*, Oxford, 1837, p. 441. *q.v.*; also Hamon L'Estrange. "Alliance," A.C.L., Oxford, 1746, pp. 390, 402, etc.

After the great rebellion the Bishops' Visitation Articles all insist on Confirmation.

A.D. 1686. Bishop Pearson, *Lect. in Acta Apost.*, viii.

Eighteenth Century. A.D. 1750. Bishop Wilson, of Sodor and Man.

"The effect and blessing of Confirmation is to convey the inestimable blessing of the Holy Spirit of God by prayer and the imposition

of hands of God's minister, that He may dwell in you. . . . Confirmation is the perfection of Baptism. The Holy Ghost descends invisibly upon such as are rightly prepared to receive such a blessing, as at the first He came invisibly upon those that had been baptized. By the imposition of the hands of God's minister, God takes, as it were, possession of you as His own peculiar creature; He sanctifies and consecrates you again to Himself." (*Sacra Privata*, Oxford, p. 109.)

A.D. 1710. Archbishop Wake, of Canterbury.

"Does the Bishop give the Holy Ghost by the imposition of his hands in Confirmation?"

"That we do not say, nor did the Apostles themselves do it. They laid on their hands, and God gave the Holy Spirit to those on whom they laid them. And we piously presume that by the fervent prayers of the Bishop, and the Church, those on whom he now lays his hands shall also receive the Holy Ghost, if they do but prepare themselves for it" (on Church Catechism, 6th ed., 1761, p. 178).

Nineteenth Century. A.D. 1830. Bishop Ravenscroft, of North Carolina, has an excellent sermon on Confirmation (*Works*, vol. I., p. 495, New York, 1830).

The view of the present Archbishop of Canterbury has been already given more than once; see p. 109.

As a view of the Greek Church, to a certain extent, the following short extract is given: "Both these mysteries (Baptism and Confirmation) complete one perfect whole, and having been joined, as now, are fulfilled in the Church before the Liturgy. *Both are the door into the Church of Christ and the Kingdom of God, and, in consequence, the commencement of the other mysteries*" (*Leitourgikè*, by P. Rhomptos, Athens, 1869, p. 259).

See also Mason's "Faith of the Gospel," published by Messrs. Pott & Co., chap. ix., § 10, 11.

In certain Articles on Grace and Freewill, issued in the fifth century, it is said: "Let us have respect to the mysteries of priestly prayers, which have been handed down by the Apostles in the whole world, and are offered uniformly in every Catholic Church, so that the law of prayer determines the law of belief"—*ut legem credendi lex statuat supplicandi* (Labbei, ii., 1516).

St. Augustine has nearly the same idea: "Would that the slow of heart would so hear, that they would the more heed their prayers, which the Church always had, and always will have, from the begin-

ning till this world be finished !" (De Bon. Per., § 23) — ut magis in-
tuerentur orationes suas.

In accordance with this we must turn to the special Prayer of Con-
firmation and see what we pray for. It is *not* for any particular
grace, *not* for grace to keep our baptismal vows, *not* for anything,
but for the Holy Spirit Himself in His sevenfold fulness :

Almighty and ever-living God, who hast vouchsafed to regenerate
these Thy servants by Water and the Holy Ghost, and hast given un-
to them forgiveness of all their sins ; Strengthen them, we beseech
thee, O Lord, with the Holy Ghost the Comforter, and daily increase
in them Thy manifold gifts of grace ; the spirit of wisdom and under-
standing ; the spirit of counsel and ghostly strength ; the spirit of
knowledge and true godliness ; and fill them, O Lord, with the spirit
of Thy holy fear, now and forever. *Amen.*

This prayer has been offered in the Western Church from *before the
time of St. Ambrose*. The only variation at the time of the Reforma-
tion is that "immitte in eos" is rather paraphrased "strengthen them
with."

In the Eastern Church the prayer has the same thoughts expressed
at much greater length, as is their custom. But wherever the Church
exists in the integrity of her ministry, the Confirmation prayer con-
tains (i.) a thanksgiving for regeneration and forgiveness *already
granted*, and (ii.) a prayer for the Holy Spirit.

Anything, therefore, which would exaggerate modern mistakes
about the meaning and value and effect of Confirmation is much
to be deprecated.

APPENDIX NN. PAGE 201.

On the question of the Invocation of the Holy Spirit in the Conse-
cration of the Holy Eucharist, reference may be made to the follow-
ing books :

Le Brun, *Explication de la Messe*, Paris, 1726, Tom. iii., p. 212,
sq. With the attack upon him of the Jesuit, Bougeant, Paris, 1727,
and the reply of Le Brun, *Défense de l'ancien sentiment sur la
forme de la Consécration*, Paris, 1727.

Bishop Brett (the Non-juror), *A Collection of the Principal
Liturgies, etc.*, London, 1720, Dissertation 18, p. 122.

Sir William Palmer, *Origines Liturgicæ*, vol. ii., p. 136, *sq.*, 4th
ed., 1845.

Freeman, "Principles of Divine Service," pt. 2, chap. i., § 11, p. 196.

The most complete appeal for the revival of the Invocation is "Primitive Consecration of the Eucharistic Oblation," by Rev. E. S. Ffoulkes, London, 1885.

APPENDIX OO. PAGE 204.

It will be objected that only a small part of the work of the Holy Spirit has here been treated of. This is quite true. The Mission of the Holy Spirit, the Comforter, is intermediate between the Advent of the Son in His Incarnation to redeem the world, and His second Advent to judge and condemn. It is the work of the Holy Spirit to complete the first, and to prepare for the second. It has been (rightly or wrongly) thought that it is beyond the scope of these lectures to do more than refer thus to the work of preparation for the judgment. For after all, the chief part of the work of preparation is the completion of the previous work of the Incarnate Son.

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